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The Participle
in
Hesiod

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by
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Introduction.

The participle is the form of speech that shares the peculiarities of both substantive and verb. From the one side it draws its distinctions of voice and tense together with its power of verbal regimen from the other its differentiation of number and case. In virtue of this dual nature it is adapted both for predication and attribution, and has so become the attributive form of the verb, that is it attributes to the noun with which it agrees the action denoted by the verbal root from which it is derived together with the modifications of its voice and tense. It thus differs from an ordinary adjective only in the richer contents of its meaning. An adjective denotes quality, a participle action. the one is a thing of rest, the other of motion, and in this difference in the degree of mobility lies the difference between adjective and participle. Besides the idea of time which is implied in the adjective is explicitly set forth in the participle. Here we have

the germ from which the later uses of the participle are developed.

The participle has — as has been said — the power of attributing to a noun the action denoted by the verb from which it is derived. Hence it is an easy graceful method of subordination. It expresses the details the accompanying circumstances of an action without bestowing upon them a prominence that distorts their perspective. It gives the coloring while the finite verbs supply the outlines of the action. This use to express the subordinate actions and relations, of the different things that enter into the action of the sentence must have been the original function of the participle — the participle as attendant circumstance. How these circumstances might stand in relation to the main action in any of the various categories — means manner, time, cause, condition, purpose etc —

that are set down in the grammars but the participle did not of itself express these relations. There was here however a possibility for development of the participle in the direction of a conscious substitute for a finite subordinate clause

How well the Greek availed itself of this possibility is known, but the object of this investigation is to see whether the Epic poetry does not present a perceptibly earlier stage of the development than does Attic Greek. With this purpose in view I have treated under the heads of the adversative temporal etc. participle not the examples that might have such a residue after a logical analysis but those that seem to have been consciously employed as a short substitute for a finite subordinate clause

The great difficulty to be encountered in such an attempt is that the subjective element in the work is so great that probably no two persons would agree as to the details. The work is based on complete collections of the examples in Hesiod and the Iliad and it has been my principle to cite under the different heads all the examples that it seemed to me could reasonably be claimed of a conscious substitution of the participle for a subordinate clause although in some of the cases my personal feeling would decide in favor of regarding them as merely circumstantial.

This however was not the only line of possible development that the participle had before it. It

might have cast the verbal side of its nature and entered into closer relation with the predicate of the sentence until it really came to form but a single complex idea with it — the supplementary participle as it is called. This use could develop only with certain classes of verbs, e.g. verbs of perception, of beginning & ending and their congeners. With the verbs λανθάνω & ἴσθι τυγχάνω, and with verbs of emotion. It is but a specialization of the circumstantial participle that arises from the peculiar meanings of the leading verbs. But this specialization is of particular interest as it leads to certain restrictions in the use of the tenses of the participle and so I have supplemented. The examples from Hesiod and the Iliad, with those from the Odyssey — except for the verbs

of emotion – in as far as they could be obtained from Gehring's Index Homericus.

Another line of development lies in diametrically the opposite direction – coming as it does from the paling out of the verbal element in the participle. This gives rise to the use of the participle in Direct Attribution and in Direct Predication. This chapter also shows syntactical development in the participle especially in the use with and without the article as a noun but its chief interest is from a stylistic point of view and so I have again just called upon to bring the usage of the Odyssey into the comparison

The Circumstantial Participle

The function of the participle in predicate attribution is to denote the attendant circumstances of the main action. It thus becomes an easy means of subordination; the subordinate action expressed by the circumstantial participle may stand in various relations to the main action of the sentence, and these relations have been employed by grammarians as the foundation for their different categories of circumstantial participles. Voyring however breaks away from tradition in rejecting these "resolutions" of the participle as "purely logical operations" In this he is undoubtedly right only he might have gone further and added that it is injurious as tending towards deadening the feeling for the different

between the participle and the subordinate finite clause.

The participle is the lighter the more rapid method of subordination but on the other hand it is less fixed, less explicit. It suggests more than the subordinate clause but it cannot like the latter be pinned down to one meaning. Nevertheless we freely and consciously employ it in English to serve as a short practical equivalent for a subordinate clause when explicitness is not of sufficient value to outweigh ease and rapidity of expression. This is much more the case in Attic Greek where a more perfect equipment of participles allowed a freedom in their use that no other language can rival. Consequently we are often driven

in translation to the makeshift of paraphrasing a participle by a subordinate clause at the risk of losing sight of the difference between them.

Almost any piece of Attic will afford sufficient illustration of this use of a participle in a way that must have been felt as a conscious "short-hand" expression for a subordinate clause. That it was so felt is sometimes indicated in a variety of ways: the negative μή will point out the conditional force of the participle; the causal force may be brought out by the addition of ὡς, οἷος, διὰ τοῦτο, διὰ ταῦτα, and similarly the temporal meaning may be emphasized by various adverbs added either to the participle or to the finite verb cf. G.M.T. 855 ff. with the examples there cited.

Now when we turn from the study of Attic to that of Epic Greek, the tendency that is fostered by the need of translation, is to explain and translate the participles as temporal, causal or conditional. But I believe that it can be shown that the participle is still in a lower stage of development, that as yet it denotes merely attendant circumstance that whatever more than must be is only extra linguistic inference, and that at the most then is only the germ of its employment as a conscious substitute for a subordinate clause. This proposition I will attempt to prove by an examination of the participles that would be classed as adversative temporal causal or conditional

The examples of the adversative participle in Hesiod are as follows

S. 101. ἦ μὴν καὶ κρατερός περ ἐὼν ἄζεται πολεμιστὴ

[T 465] οὔνεκά οἱ πέπρωτο ἑῷ ὑπὸ παιδὶ δαμῆναι

καὶ κρατερῷ περ ἐόντι

T 616. ἀλλ' ὑπ' ἀνάγκης / καὶ πολύϊδριν ἐόντα μέγης κατὰ δεσμὸς ἔρυκεν

W. 44. ὥστε σέ κ' εἰς ἐνιαυτὸν ἔχειν καὶ ἐργάζεσθαι ἐόντα

W. 704. ἦ τ' ἄνδρα καὶ ἰφθιμόν περ ἐόντα / εὖει

T 698. ὅτοι δ' ἄμερδε καὶ ἰφθίμων περ ἐόντων / κῦδος ἀγητὸν

W 514. ἀλλά νυ καὶ τῶν / ψυχρὸς ἐὼν δύεται δασυστέρνων περ ἐόντων

T 719. νικήσαντες χερσὶν ὑπερθύμους περ ἐόντας

W 154. θάνατος δὲ καὶ ἐκπάγλους περ ἐόντας / εἶλε μέλας

T 448. οὕτω τοί καὶ μουνογενὴς ἐκ μητρὸς ἐοῦσα

πᾶσι μετ' ἀθανάτοισι τετίμηται γεράεσσι

W 292. ῥηϊδίη δέ οἱ ἔστιτε πέλει χαλεπή περ ἐοῦσα

W 208. τῷδ' εἰς ἢ σ' ἂν ἐγὼ περ ἄγω καὶ ἀνοιδέα ἐοῦσαν

W 360. ὃς δέ κεν ἀνέρος ἔλθῃσι ἀναιδείῃφι πιθήσας

καί τε σμικρὸν ἐόν, τό γ' ἐναίσιμον φίλον ἦτορ

W. [202] Νῦν δ' ἄνδρας βασιλῆας ἐρέω φρονέοντας καὶ αὐτούς

N[649] δείξω δή τοι μύρμηκα πολυφλοίσβοιο θαλάσσης
οὔτε τι ναυτιλίης ἐσσυμένους οὔτε τι νηῶν

Add the instances cited under obs of emotion

Γ533. καί περ χωομένης πάλαι χόλον ὃν πρὶν ἔχεσκεν

In the Iliad there are a few examples of this construction when no particles are employed to make the meaning clear. The adversative force is then merely an inference from a contrast in the context and the examples are more or less unsatisfactory.

Ε433. Αἰνείας δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης
γιγνώσκων· οὐ γάρ οἱ ἀνὴρ ὑπέρεχε θυμῷ Ἀπόλλων

Μ212. Ἕκτορ ἦ μάν πώς μοι ἐπιπλήσσεις ἀγορήων
ἐσθλὰ φρεσσομένῳ

Ν665. ὣς ῥ' εὖ εἰδὼς κὴρ' ὀλοὴν ἐπὶ νηὸς ἔβαινεν

The other examples are ἐών Λ655. Σ105. Φ589. Ψ546. Ω174. ἐόντι Ω537. ἐόντα Η242. Ρ143. Υ[312] Χ176. 360. Ψ636. ἐόντες Β343. ἐόντων Τ320. παρεόντων Ο665. ἐλεύνων Ψ322. ἀγαγόντ' ἄνδρ' πεπρωμένον

ἱερήνους Π39

The examples with the various particles are as follows:

Present.

ἀχνύμενος Α 588. Θ 125. 317. Ο 133. Ρ 457. Χ 424. Ν 419.
-μένου Β 270 Μ 178. Ο 651 Σ 112 Τ 8. 65. Ω 523.
γεινόμενον Ψ 79. ἐθέλων Δ 300. ἐθέλοντε Υ 87 Φ 48.
ἐών Α 131. 275. Β 246. Δ 387. Ε 571. Θ 99. Ι 373.
Κ 549. Λ 721. Ν 361. Ξ 33. Ο 164. 185. 195. 585.
Π 154. 550. 624. 627. 837. Τ 82. 155. Υ 436. Ω 593.
Χ 384. Ω 423. ἐόντι Μ 410. Τ 80. Υ 356. Ω 53.
ἐόντε Α 352. Δ 534. Ε 625 Θ 284. 285. Ι 627. Κ 114.
Λ 418. Ν 461. Π 617. 620. 815. Ρ 676. Τ 118. Φ 264.
Χ 218. Ψ 306. Ω 35. 570. ἐόντε Μ 171. Ν 236. Ω 609.
ἐόντες Ε 94. Ι 552 ἐόντων Θ 253 ἐόντας Ο 407. ἐοῦσα
Γ 159 Σ 549. Ω 617. ἐούσης Γ 201. ἐούσῃ Α 546. Φ 483
ἐούσαν Α 587. Ι 343 Ψ 610. ἰόντε Ν 415. ἐπειγόμενος
Τ 142. 189. ἐπικρατέουσι Ξ 98. ἐρυομένῃ Ρ 571.
ἱέμενοι Ρ 276. -μένων Ο 450. Ρ 292. κυδόμενος Η 110
-μενον Σ 273 Χ 416. -μένῃ Α 586. Ε 382. Ω 104.

κινυμένοιο Ξ 173. κοίονται Ψ 305. -σύσῃ Α 577
ὀλλύμενοι Υ 21. πίονται Ξ 1 σκοπιάζατ' Ξ 58.
σκυζομένῳ Ι 198 σπεύδοντα Θ 293. τειρόμενοι
Ζ 85. φιλέουσα Ζ 360. φρονέοντας Ι 554. Ξ 217.
χαλέοντι Ο 399. χαλέουσι Ι 518. χωόμενος Ξ 260.
-μένη Φ 384. ὑπνώοντας Ω 344

Perfect.

ἐκγεγαῶτι Φ 185. τεθνηῶτα Π 858. Ρ 229 Χ 364.
Ω 20. Π 624. πεπτοιδὼς πεπαρμένη Φ 577.
μεμαώς Ε 135. -ῶτι Ν 317. -ῶτα Ι 655. Ξ 375. Ο 298.
604. Ρ 181. Ω 298. -ῶτε Ν 46. Π 555 -ῶτας Ο 276
ἐσσύμενος Λ 554. Ν 142 Ρ 663. -μενον Ζ 518. Ν 57.
-μενῳ Π
310. 787. -μενον Ν 630. κεχολωμένον Α 217. Ρ 710.

Aorist.

Ἀγχίλεος Κ 448 ἀθλήσαντα Ο 30 ἀλεικὲς Ι 605
ἀρτύνεντες Ν 152. δαμασσάμενον Ο 476 δύνοντι
Χ 73. Λ 453. δύσαμενον Ξ 128. 379. κατὰ πρηνὲς
Ρ 539.

This use of the participle is the one that established itself most firmly in Greek as an equivalent of a subordinate clause - so much so in fact that it became the ordinary Greek mode of expression for the adversative relation. Accordingly we should expect to find it fixed at an early date, but the examples given show that it is far from being fully developed in the Epic period. In the first place the warning particles κέ, πέρ, κεν ---- περ are nearly always employed. Later when the use is more firmly established this is considered unnecessary and "failure to understand is charged to stupidity" (Goodwin Synd. XCI. In Epic the adversative relation is as yet conceived only as an emphatic

contrast between a quality inherent
in the subject and an action he performs
The separation of καί and δέ by the em-
phatic word generally the participle
except with ἐών when it is the
predicate adjective shows that they
serve not as an indication of the
adversative idea as in Attic, but merely
as a means of emphasizing the word
that separates them, and from the contrast
thus pointed out the adversative idea is
evolved. A further indication of the
undeveloped state of the construction
is the adjectival nature of the participle
Notice the large number of the occurrences
of ἐών with a predicate adjective - the
number of participles that denote states
of the feeling ἀχνύμενος, ἐπειγόμενος, ἱέμενον
κηδόμενος σκυζομένῳ χωόμενος or of the

mind νοέοντι φρονέοντι. So the perfects are mostly adjectival. ἐκγεγαῶτι πεδιῆφι μεμαώς πεπνυμένος ἐσσύμενος κεχολωμένος There is very little of the contrasting of one action with another, and hence the use has as yet hardly extended to the aorist. In the Iliad there are 138 examples of the present 29 of the perfect and 10 of the aorist But of these 10 four are mere adjectives νοέοντι σύτερον, while two more come from the ninth and tenth books. In Hesiod we find the same conditions — 15. instances of the present 1 of the perfect and none of the aorist. For the Odyssey I have no complete statistics but in the last four books we find 23 instances of the present. υ 131. 271. 274. φ 21. 27. 103. 126. 129 250. 370. χ 409 ψ 12. 71. 82. 185. 187. 230. 361

ω 132. 146. 283. 401. 499. one instance of the perfect X 172 and two of the aorist.
Ψ 7 ἦλθ' Ὀδυσεὺς καὶ οἶκον ἱκάνεται οὐδέ πῃ ἐλπήν
ω 93. ὣς οἱ μὲν οὐδὲ ἔτ' ἀνὴρ ὄπιν ὤλεσε

Hesiod shows a somewhat smaller use of the construction in proportion to the Iliad. This difference however is more apparent than real as the consideration of the following facts will show. The idea of the adversative relation is of itself rhetorical hence we would expect to find it chiefly in speeches. This is the case. In spite of the fact that participles are much less frequent in the speeches than in the narration. — the average occurrence in the Iliad is: speech 24.3. narration 37.3. participles per 100 lines — we find that 118 out of the 170 instances of the adversative participle in the Iliad are found in the speeches

Now speeches are much less frequent in Hesiod than in the Iliad, and consequently a decrease in the use of the adversative participle is to be expected.

The Temporal Participle

Inasmuch as the different tenses of the circumstantial participle explicitly distinguish different temporal relations, whether as regards the different "kinds" or different "spheres" of time, it is particularly easy to "resolve" a participle into a temporal clause. This however does not by any means prove that the two constructions are equivalents or are so felt. On the contrary it is frequently either robbing the participle of part of its contents or forcing into it more than it really means. Nevertheless in the development of the participle there came the time when it was felt as a short substitute for a subordinate temporal

clause

This may be illustrated from English although the construction is not so freely employed there as it is in Attic Greek. Another difficulty we have to face in English is the absence in the active of an equivalent for the aorist participle - "having loved" "having read" etc. not being used in conversation nor freely in writing, of the ordinary kind. This makes the distinction of time impossible in the active and hence hampers "the temporal use" of the participle.

Take a sentence like this "You certainly have surprised me' he answered picking up his hat" (A Conan Doyle Round the Red Lamp p. 281.) and the participle may be analyzed as temporal but it

cannot be felt that way. On the other hand in sentences like "Following the old woman up the winding stair, his firm foot fall echoed harshly ..." p. 155 the participle is undoubtedly felt as a short way of indicating with practically sufficient accuracy an idea which might have been fully expressed by a temporal clause. The same holds good for the following examples. "While Nigel, his breakfast finished, was thinking — " (Scott Fortunes of Nigel ch. XI). "The whole landscape which, seen by a favoring light and in a genial temperature had been found so lovely appeared now — " (Cooper Last of the Mohicans ch. XVIII) These examples show that in English the participle may be consciously

used as a substitute for a temporal clause although it can never become merely an equivalent for it.

The consciousness of this feeling is heightened when a temporal particle is added; try in the sentences given above the effects of such an addition "while following" "was next thinking" "when seen" and of also "I came down here while waiting for an opening in the Paris Physiological Laboratory" Round the Red Lamp p 294. "When rowing the Coast negroes sing" (Spencer quoted by Jespersen Progress in Lang p. 358)

I have spoken already of the rarity of participles of the "leaving road" type in English one reason is that the construction of the preposition + verbal

noun "after reading" forms a less cumbersome and more definite expression If we were to substitute the former for the latter in a sentence taken from Jespersen p. 356. so as to read 'If, having spent some time over the deep metaphysical speculations of German linguistic philosophers you turn to men like Madvig or Whitney you are at once agreeably surprised —' we will obtain a sentence which while not as neat as Mr Jespersen's is, I take it, perfectly admissible English & shows us again the possibility of a participles being set as a short hand way of expressing the temporal relation

If we turn now from English to Greek prose we find that the participle is used there too in the short hand

The consciousness of it is most fully present when temporal particles are employed to reinforce it, and Goodwin says "The adverbs τότε ἤδη (τότε ἤδη) ἐντεῦθεν, εἶτα, ἔπειτα and οὕτως are often joined to the verb of the sentence in which the temporal participle stands, to give greater emphasis to the temporal relation." S. 885. and "The adverbs ἄφαρ, μεταξύ, εὐθύς (Ionic ἰθύς) αὐτίκα ἄφνω and ἐξαίφνης are often connected (in position and in sense) with the temporal participle although grammatically they qualify the verb of the sentence" of the examples cited under both sections.

Such uses I consider especially significant of feeling the participle as a substitute for a temporal clause because they attempt to strengthen, to make precise something that is felt as already

existent. Unfortunately Goodwin's treatment does not give us any historical perspective of the development of these constructions nor any idea of the range of their employment except what is contained in the rather vague "often" To be sure no example is cited from the epic period, as it would be going too far to infer that none are to be found at that time, though as a matter of fact they are extremely scarce.

The adverb is added to the participle in

Hes. W. 463. νειὸν δὲ σπείρειν ἔτι κουφίζουσιν ἄρουραν
Th. 202. τῇ δ' Ἔρις ὡρμήρησε καὶ Ἥμερος ἔσπετο καλὸς
γεινομένῃ πατρῶτα δῶν τ' ἐς φῶλον ἰοῦσα
W. 467. Εὔχεσθαι δὲ Διὶ χθονίῳ, Δημήτερι δ' ἁγνῇ
ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτήν
ἀρχόμενος πατρῶτ' ἀρόσιος

Add. W. 387.

Th. 188. μήδεα δ' ὡς τετράων ἀπομήξας εἶδ' ἐνὶ θυμῷ
κάρβαλ' ἀπ' ἠπείροιο

B. 287. οὐδέ τι ἐκπλείουσιν ὑπόσχεσιν ἦν περ ὑπίσχῃ
ἐνδέδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱππιοβότοιο

344. Ἀτρεΐδῃ, σὺ δ' ἔβη' ὡς πρίν, ἔχων ἀπομήξαι μενοινὴν
ἄρχειν' Ἀργείοισι E806.

Λ 710. μετὰ δέ σφι Μολίονε θωρήσσοντο
παῖδ' ἔτ' ἐόντ' οὔ πω μάλα εἰδότε θούριδος ἀλκῆς

M 403.

Π 68 οἱ δὲ ῥηγμῖνι θαλάσσης
κεκλίαται χώρῃς ὀλίγην ἔτι μοῖραν ἔχοντες

Σ 10. καί μοι ἔειπεν
Μυρμιδόνων τὸν ἄριστον ἔτι ζώοντος ἐμεῖο
χερσὶν ὕπο Τρώων λείπειν φάος ἠελίοιο

Γ 335. ἤδη γάρ Πριάμῳ γ' ὀίομαι ἦ καὶ ἄπασιν
X 54. τεύνασιν, ἦ που τοῦδε ἔτι ζώοντι ἀνάλκιδες

H 64. οἵη δὲ Σερήνου ἐλεύσεται πότνια ἠὼς
ὀρνυμένοιο νέοιο, B. 663.

Of the adverb added to Π. [illegible]
can be cited only

Λ 727. ἔνθα Διὶ ῥέζουσιν ὑπερμενεῖ ἱερὰ καλά,
ταῦρον δ' Ἀλφειῷ ταῦρον δὲ Ποσειδάωνι
εἰτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελείην
δόρπον ἔπειθ' ἑλόμεσθα

Ξ 223. ὣς φάτο μείδησεν δὲ βοῶπις πότνια Ἥρη
μειδήσασα δ' ἔπειτα ἐὼ ἐγκάτθετο κόλπῳ

add the use of ἄρ' in.

ἦ τοι ὅ γ' ὡς εἰπὼν κατ' ἄρ' ἕζετο.

A 101. 68. B 76. H 354. 365. B 310. Λ 743. also the cases in which the participle is explained by a temporal clause Υ 128. = Ω 210.

ὕστερον αὖτε τὰ πείσεται ἄσσα οἱ αἶσα
γεινομένῳ ἐπένησε λίνῳ ὅτε μιν τέκε μήτηρ.

When we have these landmarks and try to determine what other participles are felt as short expressions of the temporal idea the question becomes most difficult because depending so largely on the subjective feeling. The rarity of the

examples with adverbs in Epic contrasted with their use "often" elsewhere leads us to expect similarity, but little of the temporal usage. This is the case at the most about 38 examples can be found in Hesiod and of these some are to say the least doubtful. They are as follows.

Present.

Th. 749. ὅθι Νύξ τε καὶ Ἡμέρη ἐσσομένη ἰοῦσαι
ἀλλήλας προτέρειπον, ἐμιχθήμεναι μέγαν οὐδόν

Th. 48. δεύτερον αὖτε ζῆνα θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν
ἀρχόμενάι θ' ὑμνεῦσι θεαὶ λήγουσάι τ' ἀοιδῆς
ὅσσον φέρτατός ἐστι θεῶν

W. 368. Ἀρχομένου δὲ πίδου καὶ λήγοντος κορέσασθαι
Th. [219] αἴ τε βροτοῦσι

γεινομένοισι δίδουσιν ἔχειν ἀγαθόν τε κακόν τε

W. 185. αἶψα δὲ γηράσκοντες ἀτιμήσουσι τοκῆας

Th. 828. [πλεόων δ' ἐκ κεφαλέων πῦρ καίετο δερκομένοιο]

W. 374. Μηδὲ γυνή σε νόον πυγοστόλος ἐξαπαιτέτω
αἰμύλα κωτίλλουσα, τὴν διφῶσα καλιήν

Th. 761. οὐδέ ποτ' αὐτοὺς
Ἥλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν
οὐρανίων εἰσανιόντας οὐδ' οὐρανόθεν καταβαίνοντας

cf. the fuller expression l 15.

Th. 705. τόσσους δοῦπος ἔγεντο θεῶν ἔριδι ξυνιόντων

Th. 51. ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὡς ἱλάσκονται

W. 696. Ἁβρὸς δὲ γυναῖκα τὴν ποτὶ οἶκον ἄγεσθαι
μήτε τριηκοντα ἐτέων μάλα πόλλ' ἀπολείπων
μήτ' ἐπιδεὴς μάλα πολλά

W. 498. πολλὰ δ' ἀέρδων ἀνήρ, κενεὴν ἐπὶ ἐλπίδα μίμνων
χρηίζων βιότοιο κακὰ προσελέξατο θυμῷ.

W. 29. μηδέ σ' Ἔρις κακόχαρτος ἀπ' ἔργου θυμὸν ἐρύκοι
νείκε' ὀπιπεύοντα ἀγορῆς ἐπακουὸν ἐόντα

W. 746. Μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν

Th. 443 ῥηϊδίως δ' ἄγρην κυδρὴ θεὸς ὤπασε πολλὴν
ῥεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ

W. 204. ὣδ' ἴρηξ προσέειπεν ἀηδόνα ποικιλόδειρον
ὕψι μάλ' ἐν νεφέεσσι φέρων T23. W163.

Aorist.

Th. 954. ὅς μέγα ἔργον ἐν ἀθανάτοισι ἀνύσσας
ναίει ἀπήμαντος κτλ

W. [188] οὐδέ κεν οἵ γε
γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δῶσιν

Th. 292-3. ἤματι τῷ ὅτε περ βοῦς ἤλασεν εὐρυμετώπους
Τίρυνθ' εἰς ἱερήν, διαβὰς πόρον Ὠκεανοῖο
Ὄρθον τε κτείνας

W. 442. τοῖς δ' ἅμα πεσσεράκοντα διζηνὼ ἔποντο
ἄρτον δειπνήσας τετράτροφον

W. 218. δίκη δ' ὑπὲρ ὕβριος ἴσχει
ἐς τέλος ἐξελθοῦσα

Th 539-41. τοῖς μὲν γὰρ σάρκας τε καὶ ἔγκατα πίονα δημῷ
ἐν ῥινῷ κατέδηκε, καλύψας γαστρὶ βοείῃ κτλ.

Th. 859-61 φλὸξ δὲ κεραυνωθέντος ἀπέσσυτο τοῦ ἀνάκτος
οὔρεος ἐν βήσσῃσιν Αἴτνης παιπαλοέσσης
πλαγιάντος

W. 801. ἐν δὲ πτέρυγι μηνὸς ἄγεσθ' εἰς οἶκον ἕκοντα
[οἰωνοὺς κρίνας, οἱ ἐπ' ἔργματι τούτῳ ἄρίστοι]

W. 755. μηδ' ἱερῆσιν ἐπ' εἰθυμένοισι κυρήσας
μωμεύειν ἀίδηλα

W. 636. ὅς ποτε καὶ πεῖθ' ἥλιθε, πολὺν διὰ πόντον ἀνύσσας
Κύμην Αἰολίδα τρυλίτων,

W. 522-3. εὖ τε λοετρομένην τέρενα χρὼς καὶ λίπ' ἐλαίῳ
χρισαμένην νυχίη καταλέξεται ἔνδοθι οἴκων

cf. Th. [5]

Th. 73. ὁ δ' οὐρανῷ ἐμβασιλεύει
αὐτὸς ἔχων βροντὴν ἠδ' ἀίδηλον κεραυνὸν
κάρτει νικήσας πατέρα Κρόνον

Th. 437. νικήσας δὲ βίῃ καὶ κάρτει καλὸν ἄεθλον
ῥεῖα φέρει

W. 739. πρίν γ' εὔξῃ ἰδὼν ἐς καὶ ῥέεθρα
χεῖρας νιψάμενος κτὲ

W. 735 μηδ' ἀπὸ δυσφήμου πάφου ἀπονοστήσαντα
σπερμαίνειν γενεήν

W. 701. τὴν δὲ μάλιστα γαμεῖν, ἥτις ὅδ' ἐγγύθι ναίει
πάντα μάλ' ἀμφιδύτ, μὴ γείτονι χάρμα γάμηις

Th. 651 ὅσσα παῖδες
ἐς φάος ἄψ ἀφίκεσθε

W. 218. παίδων δέ τε νήπιος ἔγνω

Th. 997. τοὺς τελέους ἐς Ἰωλκὸν ἀφίκετο πολλὰ μογήσας

cf. Th. 951. 994. S. 38. 44.

W. 697. Ὡραῖος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαι
μήτε τριηκοντα ἐτέων μάλα πόλλ' ἀπολείπων
μήτε ἐπιδεὴς μάλα πολλά.

W. 554. τὸν φθάμενος ἔργον τελέσας οἰκόνδε νέεσθαι

[W. 652] ἢ ποτ' Ἀχαιοὶ
μίνανθις χειμῶνα πολὺν σὺν λαὸν ἄγειραν
Ἑλλάδος ἐξ ἱερῆς Ἰρόην ἐς καλλιγύναικα

To these must be added the instances of the genitive absolute, which in this play I will merely cite here. S. 232. W. 383. 387. 553. 745 821. and T 184. 493. S 87. [152] W 386. 415. 506. 547. 664 and δυσομενάων W. 384.

From the Iliad even with such free counting I have not been able to gather more than Something over 250 odd examples. This shows an increase in Hesiods usage which runs parallel with his proportionally more frequent use of adverbs marking the temporal relation. Four instances of the perfect occur τέτυκτο Γ 101. ἐστήκει Ν 293 Υ 245. Ω 216 but as they are perfects with present force they call for no comment. With regard to the use of aorist and present, it must be noted that in all instances of this construction, the action denoted by the aorist part. is prior, that denoted by the pres. part. contemporary with the time of the leading verb. This is not true in the case of other circumstantial participles in which the tense originally designated the kind of time. That is, as the temporal element in the part. is more emphasized the transition from the "kind" to the "sphere" of time becomes stronger.

The Causal Participle.

The fact that the "causal" use of the participle — by which I mean the use of the participle as a conscious substitute for a finite clause, expressing the cause or ground of an action, and not the mere expression by the participle of a circumstance which when analyzed would stand to the main action in relation of cause and effect — is at this period even more undeveloped than the temporal is what we should expect and what we find to be the case

The feeling that the participle may serve to indicate the cause or ground of an action was but beginning to gain ground in the Epic period Evidently it could be brought about

in two ways — first the logical relation of the subordinate and of the main action might be such that the inference of a causal connection between them though extra-linguistic would be easy and natural; and second: as the idea of time became more prominent the causal relation might be established by a sort of post hoc propter hoc inference. The use of the same conjunctions for the introduction of temporal and causal clauses

With one class of verbs, verbs of emotion (using the category in its widest sense), the inference that the main action was caused by the subordinate (or vice versa) was particularly easy and accordingly we find the causal use of the participle most firmly established

in connection with verbs of that category
But as there the connection between participle
and finite verb afterwards became especially
close they call for separate treatment
under the head of the supplementary
participle and the instances of their
occurrence will be found collected
under that head.

Apart from this the causal participle
makes a very poor showing. I cite all
the examples from Hesiod and the Iliad
for which I think such an interpretation
could be reasonably claimed:

Hesiod.

S. 410. ἦρ τ' ἐδάμασσε βαλὼν, ἀίσσήϊος ἀνὴρ
ἠὲ ἀπὸ νευρῆς, αἵτις δ' ἀπολήγουσι ἄλλη
χώρου ἄιδρις ἐοῦσ'

W. 514. ἀλλά νυ καὶ τῶν
ψυχρὸς ἐὼν διάγοι δεινοτέρην περ ἐόντων

Γ [817] Βριαρεύς γε μὲν ἐὼν ἔοντα

χαμψὸν ἐὸν ποίησε

Ψ 486 Ζεὺς δ' ἐγὼ ἐσθλὰ νοέων ἔρεω*

Ψ 637. ὅς ποτε καὶ πεῖδ' ἦλθε ----

δὺς ἄφενος φεύγων οἰδὶ πλουτεῖ τε καὶ ὄλβῳ

δ 82. ἦλθε λιτὼν Τίρυνθα ... κεῖνος Ἠλεκτρύωνος

Γ 417.* πρῶτον δ' ἐξήμησε λίθον πύματον καταπίνων

Ψ 634. πλωΐζεσκ' ἐν νηυσί, βίην παχυμήρου ἐσθλῶν

* Ryack regards an emendation of Fick hom. Odyss. in d. ursp. Sprache p 329. Καὶ πάλ the 1 being lengthened under the ictus of Π 825. Π 143. 63. which he rejects comparing Ψ 292. for a participle of the imperfect. The example is not entirely satisfactory apart from that it seems to me that ἔων ἐὼν and not a declinable part. is wanted.

Iliad

"Ψ 834." οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
πυρμὸν οὐδ' ἀροτὴρ εἶς ἐς πόλιν

"Ι 32." Ἀτρεΐδη σοὶ πρῶτα μαχήσομαι ἀφραδέοντι

Ε 331. ὃ δὲ Κύπριν ἐπώχετο νηλέι χαλκῷ
γιγνώσκων ὅτι οἱ ἀνάλκις ἔην ἐτός

Η 185. οἱ δ' οὐ γιγνώσκοντες ἀπήναντο ἕκαστος

"Χ 356." ἦ σ' εὖ γιγνώσκων προτιόσσομαι

"Ρ 221" οὐ γάρ ἐγὼ πλεθύν διζήμενος οὐδὲ χατίζων
ἐνθάδ' ἀφ' ὑμετέρων πολίων ἦγειρα ἕκαστον

"Ν 119." οὐδ' ἂν ἐγώ γε
ἀνδρὶ μαχησαίμην ὅς τις πολέμου μεδίηται
λυγρὸς ἐών

"Ρ 711." οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο

"Ν 117. ὑμεῖς δ' οὐκέτι καλὰ μεδίετε θούριδος ἀλκῆς
πάντες ἄριστοι ἐόντες ἀνὰ στρατόν

Τ 52. αὐτὰρ ὁ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων
ἕλκος ἔχων

Ψ 387. οἳ δέ οἱ ἐβλάφθησαν ἄνευ κέντροιο θέοντες

Κ 4. ἀλλ' οὐκ Ἀτρεΐδην γ' Ἀγαμέμνονα ποιμένα λαῶν
ὕπνος ἔχε γλυκερός πολλὰ φρεσὶν ὁρμαίνοντα
"Υ 295." ὡς τάχα Πηλεΐωνα δαμεὶς Αἰδόσδε κάτεισιν
πειθόμενος μύθοισιν Ἀπόλλωνος ἑκάτοιο
"Δ 408." ἡμεῖς καὶ Θήβης ἔδος εἴδομεν ἐπτάπυλόν περ
παυρότερον λαῶν ἀγαγόνθ' ὑπὸ τεῖχος ἄρειον
πειθόμενοι τεράεσσι διῶν
Ω 248. οἱ δ' ἴσαν ἔξω / σπερχομένοιο γέροντος
"Φ 220." οὐδέ τί μιν δύναμαι προχέειν ῥόον εἰς ἅλα δῖαν
στεινόμενος νεκύεσσι
Κ 354. ὁ δ' ἄρ' ἔσπετο δοῦπον ἀκούσας
Λ 603. ὁ δὲ κλισίηθεν ἀκούσας / ἔκμολεν
"Μ 273." μή τις ὀπίσσω
τετράφθω πρὸς νῆας ὁμοκλητῆρος ἀκούσας
"Χ 505" νῦν δ' ἂν πολλὰ πάθῃσι φίλου ἀπὸ πατρὸς ἑμοῖο
"Λ 191" = "206" αὐτὰρ ἐπεί κ' ἡ δουρὶ τυπεὶς ἢ βλήμενος ἰῷ
εἰς ἵππους ἅλεται
Ξ 353. ὣς ὁ μὲν ἀτρέμας εὖδε πατὴρ ἀνὰ Γαργάρῳ ἄκρῳ
ὕπνῳ καὶ φιλότητι δαμείς

"K310" = "397" ἦ ἤδη χείρεσσιν ὑφ' ἡμετέρῃσι δαμέντες
φύξιν βουλεύουσι μετὰ σφίσιν

Z62 = H121. ὡς εἰπὼν πρέπουσιν ἀδελφειὸν φρένας ἦρως
ἄίσιμα πρεπόντων

Π573. ἀτὰρ τότε γ' ἐσθλὸν ἀνέχιον ἐξεναρίξας
ἐς Πηλῆ' ἰκέτευσε

N696 = O335. αὐτὰρ ἔναιεν
ἐν Φυλάκῃ γλίγης ἄπο πατρίδος, ἄνδρα κατακτάς

"Λ470". δείδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθείς

P334. ἔγνω ἔσεντα ἰδών

P296. ἤρικε δ' ἱππόδασείᾳ κύρυς περὶ δουρὸς ἀκωκῇ
πλεκτὴς ἔγχεί τε μεγάλῳ καὶ χειρὶ παχείῃ
"T234." μηδέ τις ἄλλην
λαῶν ὑπερθύμων ὑποδείσας ἰσχανάασθω

Δ124. ὅς ῥα μάλιστα
Ἀχαιῶν Ἀλεξάνδροιο δεδεγμένος ἀγλαὰ δῶρα
οὔνεκ' ἔλασχ' Ἑλένην δόμεναι φερέμεν Μενελάῳ

"Λ689". ὡς ἡμεῖς πάρος κεκακωμένοι ἐν Πύλῳ ἦμεν

E 6. ὅς τε μάλιστα

λευκὸν περιφύγῃ λελουμένος Ὠκεανοῖο

"N 782." οἴχεσθον μακρῇσι ἐπηετανῇσιν ἐέρσῃσιν

add I 345 T 210 Ω 244.

The examples show, as in other categories, a slight gain on the part of Hesiod (8:43 > 1:7 which is all the more striking because ~~the~~ about 1/2 the largest number (22 out of 43) of the instances in the Iliad come from the speeches. Regard of course must be paid to the fact, that participles are more frequent in narrative than in speech and that the bulk of the speeches is less than that of the narration

The Conditional Participle

The conditional use of the participle like the causal in part, was an offshoot of the temporal and seems to have been latest of all in developing. The instances of it in Epic are very few: three satisfactory ones in Hesiod

S. 367. ἔνθ' κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη
χερσὶν ὕφ' ἡμετέρῃσι λιπὼν ἔνερα βροτόεντα

W. 12. τὴν μέν κεν ῥηϊνοίσσεις νωλεμὲς αἰεί

W. 420. τῆμος ἀδηκτοιστὴ πέλεται πρηστῆρι σιδήρῳ
ὕλη

to which may perhaps be added

Γ 704. οἷος γὰρ κε μέγιστος δοῦπος ὀρώρῃ
τῆς μὲν ἐρειπομένης τοῦ δ' ἐφθόμενον ἐρεπόντων

Γ 723. ἔννέα γὰρ νύκτας τε καὶ ἤματα χάλκεος ἄκμων
οὐρανόθεν κατιὼν δεκάτῃ ἐς γαῖαν ἵκοιτο

cf. 725. Add Γ 443 W 33

In the Iliad we have

I 137 cf 261. 294 ταῦτά κε οἱ πλέσσιμι μεταλλήξαντι χόλοιο

K. 246 τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν

Ω 418. θηοῦ κεν αὖτις ἐπιλλιτάων/εἶεν ἐρωήες κεῖται

Δ 539. ἔνθ' κεν οὔκετι ἔργον ἀνὴρ ὀνόσειεν μετελθών

N 127. ἐς οἷος ἴκηται κεν Ἄρης ὀνόσειεν μετελθών

T 167. ὅς δέ κ' ἀνὴρ οἷόσπερ κορεσσάμενος καὶ ἐδωδῆς
ἀνδράσι δυσμενέεσσι παγχρύσιος πολεμίζῃ

Λ 507. μή πώς μιν πολέμοιο μετακλινθέντες ἔλωσιν

P 399. οὐδέ κ' Ἄρης λαοσσόος οὐδέ κ' Ἀθήνη
τόν γε ἰδὼν ὀνόσειε, οὐδ' εἰ μάλα μιν χόλος ἴκοι

X 288. καί κεν ἐλαφρότερος πόλεμος Τρωέσσι γένοιτο
θεῖο κατεφθιμένοιο K 552

in addition

M 465. οἵ κέν τίς μιν ἐρυκάκοι ἐνιπτολόγος/νόσφ. θὼν

N 96. ὔμμιν ἐγώ γε

μερμαίνουσι πέποιθα σαώσεμεν νέας ἁμάς

Ω 661. ὣδέ κέ μοι ῥέζων, Ἀχιλεῦ κεχαρισμένα θείης

but it seems to me better to take them as circumstantial
"No one but a god could have put a stopper him" "by
fighting" "by acting on Ki

Participle of Purpose.

The undeveloped stock in Epic poetry of the participle expressing purpose is one of the commonplaces of Greek grammar. The construction with ὡς that afterwards becomes in Attic a species of oratio obliqua is as well known as its rarity. The limitations of the use of the fut. part. are also well known. For the Iliad the following brief statement of facts will suffice:

Disregarding the adjectival ἐοῦσα there are 64. instances of the fut. part. in the Iliad. Four of them are circumstantial participles that might be paraphrased by μέλλων and infinitive E 46. τὸν ... νύξ' ἵππων ἐπιβησόμενον cf. Π 343. Σ 309 Ψ 379. Fifty nine of the remaining examples are

used in connection with verbs of motion when by a natural inference it denotes the intention or purpose of the subject. The examples are: -

Nominative: ὡ. βαίνειν Α 606. Β 49. Λ 101 Ψ 58. ἔρχεσθαι Β 801 Κ 343. [387] Ο 179. Ξ 301. Ν 257. ἐλθεῖν Α 13. 153. 207. 372. Υ 125. Φ 431. Ω 240. ἰέναι Α 419. Γ 383. Κ 32. 451. (twice) Λ 652. Μ 216. Ν 168. 209. 248. Ξ 200. 205. 304. 340 Ο 136. Π 161. Ρ 146. Φ 335. Χ 310. Ψ 226. κίειν Λ 428. δορπεῖν Ο 583. ἕπεσθαι Ν 644 ἐπιδρομεῖν Ε 618. ἰδεῖν Ξ 355. ἱκάνειν Ω 502. ὄρνυσθαι Θ 409. Ω 77. 159. δῦτε θαλάσσης εὐρέα κόλπον Σ 141.

Accusative a) denoting o.o. ὡ ἐλθεῖν Ζ 109. Μ 301. ἰέναι Κ 355. b) object after ἐπιπροΐσσω Σ 89. 440. προϊάλλειν Θ 365. προπέμπειν Θ 368 ὀτρύνειν Α 185. Θ 398. Τ 157. πόδες φέρον Τ 701 μῶρ' ἦγ' Ε 614.

In the other passage, Γ 120. αὐτὴ δ' ἀγγελέουσα Διὶ Κρονίωνι προσηύδα it is due to the idea of motion involved in the context of the scholiast. The treatment of <u>denominative</u> verbs seems to have been similar.

Γ 411. κεῖσε δ' ἐγὼν οὐκ εἶμι, νεμεσσητὸν δέ κεν εἴη κείνου <u>πυρσαιέουσι</u> λέχεσσι

Ξ 37 τῷ ῥ' οἵ γ' ὀχέοντες αὐτῆς καὶ πολέμοιο ἔχει ἐριδούπου κῦρ ἀΐδηλον

In Hesiod we have only:

S. 215. <u>ἀστερόεντι</u> εἰκυῖα and

S. 91. ὤχεον πρηῶν ἀλιτέμενον Εὐρυοδείης.

The usage does not differ from that of the Iliad except in quantity, which is entirely due to the different nature of the subject matter.

Ap. Τ. 182. φίλον δ' ἀπὸ μηδέα πατρὸς ἐσσυμένως ἤμυσε, πάλιν δ' ἔρριψε φέρεσθαι ἐξοπίσω

Ryach reports ἐξοπίσω] ἐξορίσαι ἐξεξορίσαι exterminatum
N inserens, the material gathered above
furnishes the most satisfactory evidence
for rejecting the emendation, which was
grammatically impossible at Hesiod's time

Now the question arises whether the
present participle can be used to express
purpose. The origin of such a construction
is easily intelligible both from the conative
element in the present and from the use
of the present for the immediate future
– e.g. the use of εἶμι in Attic. Such a use
is not unusual Later (for Pindar see Földe-
meier CXII) and Voigtländer p. 262. recognizes it
for Homer however neither of the examples
he quotes.

Δ 445. ἦ ὄφρα καὶ τοῦτον ὀϊστεύων ἐφέηαι μετόπισθε
ἐρχομένῳ καὶ ὄπιθεν, ὀφέλλουσι στόμα ἀνδρῶν

and

Θ 52. αὐτὰρ δ' ἐν κορυφῇσι καθέζετο κούρῃ γλαυκώπιδι Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν

ἐσσυμένη τὴ με ευτινὴ σατισφαστον The only places in the Iliad in which I can see an approximation to a blending of the constructions are

Z 239 ἦμος δ' ἄρα μὲν Τρώων ἄλοχοι ἴδον ἠδὲ θύγατρες

εἰρύσσασθαι παῖδάς τε κ.τ.λ.

Π 811. καὶ γάρ δὴ τότε φῶτας ἐείκοσι βῆσαν ἀφ' ἵππων

πρῶτ' ἐλθὼν σὺν ὄχεσφι διδασκόμενος πολέμοιο

Other examples (not complete) of ἵνα μή with verbs of motion in all of which the difference in plain are A 13. 157. 372. B 304. 352 Δ 86. E 168. Ξ 553. Z 446. I 10. [K 84] Λ 213. N 760. O 175. Π 80. 622. 817

Hesiod furnishes a thinking satisfactory example

W. 85. αὐτὰρ ἐπεὶ δόλον αἰπὺν ἀμήχανον ἐξετέλεσσεν

εἰς Ἐπιμηθέα πέμπε πατὴρ κλυτὸν Ἀργεϊφόντην

δῶρον ἄγοντα, θεῶν ταχὺν ἄγγελον

Genitive Absolute.

After the discussion of the origin and use of the gen. abs. in an article by Dr. E.H. Spieker – On the so-called Genitive Absolute and its use especially in the Attic Orators A.J.P. VII · 316 ff. little seems required except a statement of the facts for Hesiod. The examples are:

W 821. πάντοσε δ' ἄνεμοι μετ' εἰκάδα μηνὸς ἀρίστην
ἠὲν ἰσινομένης

S. 232. ἐπὶ δὲ χλωρὸν ἔδαφος
ῥεινουσέων ἴσχεσκε ὄφεις

W. 502. Δείκνυε δὲ δρωπῆσι θέρευς ἔτι μέσσου ἐόντος

S. 65. ἔρμιν δ' εὐποίητα καὶ ἄντυγες ἁρμαρίβιον
ἵππων ἱεμένων – very doubtful.

W. 569. τὸν δὲ μετ' ὀρθογόην Πανδιονὶς ὦρτο χελιδὼν
ἐς φάος ἀνθρώπους ἔαρος νέον ἱσταμένοιο

W. 553. ἄλλοτε μὲν δ' ὔει ποτὶ ἕσπερον ἄλλοτ' ἄγοι.
πυκνὰ Θρηϊκίου Βορέου νέφεα κλονέοντος

W. 745. Μηδέ ποτ' οἰνοχόην τιθέμεν κρητῆρος ὕπερθεν
πινόντων

W. 384. Πληιάδων Ατλαγενέων ἐπιτελλομένων
ἄρχεσθ' ἀμήτου

Γ. 59. ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔβη περὶ δ' ἔτραπον ὧραι
μηνῶν φθινόντων —φραιβὴ κυν.

W 387. αὐτὴ δὲ περιτελλομένου ἐνιαυτοῦ
φαίνονται πατρῶια χαρασσομένοις σιδήροις
Αυτιοτ.

W. 384. Πληιάδων Ατλαγενέων ἐπιτελλομένων
ἄρχεσθ' ἀμήτου ἀρότου δὲ δυσομενάων

W. 664. Ἥμισυ πεντήκοντα μετὰ τροπὰς ἠελίοιο
ἐς τέλος ἐλθόντος θέρεος καμετώδεος ὥρης
ὡραῖος πέλεται θνητοῖς πλόος

W. 415. Ἦμος δὲ λήγει μένος ὀξέος ἠελίοιο
καύματος ἰδαλίμου μετοπώριον ὄμβρῃ ἐναίσιμος
Ζηνὸς ἐριδούπου

S. 368. Τρὶς μὲν ἐμῷ ὑπὸ δουρὶ πεπὶς ἠρήσατο γαίῃ
οὐτιδανοῦ σάκεος

W. 547. ψυχρὴ γάρ τ' ἠὼς ἰάλλεται Βορέαο πεδούσης

W. 506. τοῦτον ἀλεύασθαι καὶ πημάδας εἴτ' ἐπὶ νεῖαν

πτεύσοντες Βορέαο δυσαγλεγέες πιλέοντα

[S. 152] ὁππότε δὲ δὴ πρὶν ἐπὶ ῥινοῦ σαπίοιο (tmesis)

Σειρίου ἀστέρος ἱερὴν πύδεται εἰς ἠῶ

T 493. S. 87. ἐπιπλομένων ἐνιαυτῶν

W. 387. περιπλομένου ἐνιαυτοῦ

T 184. περιπλομένων ἐνιαυτῶν

The thing to be noticed here is the temporal nature of the participle — when it is not purely circumstantial — many of the examples especially from the Works and Days serving as means of dating. This accounts also for the frequent use of the construction in that work; in considering the proportions of aorists and presents, regard must be paid to the repetition of -πλομένων ἐνιαυτῶν. Following is a table of the use of the construction:

	T.	S.	W.		
pres.	1	2	7	=	10
aor.	2	3	6	=	11
total.	3	5	13	=	21

After what has been said in the beginning of this chapter "resolutions" of the remaining participles may be waived and they may all be regarded as serving merely to give color to the sentence by stating the subordinate circumstances by which the main action is surrounded

With regard to the tenses of the circumstantial participle in prose writing we must I believe hold to the principle that differences in tense express merely different "kinds" and not different "spheres" of time. A discussion of this in detail is impossible

without a complete treatment of the Iliad
in Epic and must accordingly be omitted
The treatment of the question is rendered exceedingly
difficult owing to the case of indulging in
hair splitting refinements as to when
actions are simultaneous or precede
one another. Thus in Σ. 140. οὔτ' ἔβραχε μᾶλλον
οὔτ' ἔδδεισε it would be easy to say the shout
preceded the break as we do in Σ 408.

ἦν τ' ἐδέρησε μᾶλλον ἀίσσων ἀνήρ
but similar reasoning ought to apply for
instance to Χ 45.

ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν ὤνιον ἔθηκεν
κτείνων καὶ περάσας

or Ψ 176. [ἐνέβαλε]

δώδεκα δὲ Τρώων μεγαθύμων υἱέας ἐσθλοὺς
χαλκῷ δηιόων

To take another instance Δ 497.

στῆ δὲ μὲλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἑ πατπήνας

as compared with Δ 200.

βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
πατταίνων ἥρωας Μαχάονα

might be explained as preceding a contemporary action, but wrongly. The present is durative "looking around for" the aorist complexive "taking in at a glance" of the other examples - sc. taking - and especially X 463.

αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν εἶσεν ὅμιλον
ἕστη πατπήνασθ' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν

The other examples quoted above are to be explained on the same principle.

Afterwards by inference the aorist participle came to imply time prior to the action of the leading verb, the present time contemporary with it. Exactly how far this inference has gone it would be

impossible to tell. Probably it is not the same for all constructions – cf. what has been said under the head of the Temporal Participle.

Goodwin, S. 47. places the beginning of the use of ἔχω with an aorist participle to form a periphrastic perfect in Hes. W. 42.

Κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.

This is the only instance in Hesiod but there is at least an approach to the construction.

A 356 = 507. B. 240. εἰλὺν γὰρ ἔχει γέρας ἀνὴρ ἀστήρας

In both cases the force of part. and of verb are distinct and amount to more than a mere periphrasis for the perfect.

Negation with the Participle.

Monro § 360. says "It appears from comparison with the forms of negation in the oldest Sanscrit that the negative particles were originally used only with finite Verbs..... The first exception to the rule in Greek was probably the use of οὐ with the participle — a use which is well established in Homer."

The last part of this statement I consider (for the Iliad at least) entirely wrong.

In the first place we must set aside the cases in which the negation really qualifies the main verb. I give simple examples at first leading up to those that might seem doubtful.

N. 419. ἀλλ' οὐδ' ἀχνύμενός περ ἐὺ φρονέων ἀπόερσε

E 157. ἐπεὶ οὐ ζώοντε μάχης ἐκνοστήσαντε

δέξατο

Ψ 585. ὄρνυθι μὴ μὲν ἔπειτα τὸ ἐμὸν δόλῳ ἔρμα πεδῆσαι

Θ 164. ἔρρε κακὴ γλήνη ἐπεὶ οὐκ εἰζανιος ἐμεῖο
πύργων ἡμετέρων ἐπιβήσεαι

Ε 150. τὸς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους
with the scholiast. ἐρχομένοις εἰς τὴν μάχην οὐκ
ἐμαντεύσατο

Ψ 70. οὐ μὲν μαντοσύνης ἐκτήδεις ἀλλὰ δρομῆος

Ω 214. ἔπειὶ οὔ ἑ κακιζόμενόν γε κατέκτα
ἀλλὰ πρὸ Τρώων ---- ἑστεῶτ'

Ρ 221. οὐ γὰρ ἔγὼ πλαγὸν εἰμένος οὐδὲ χαλύβδην
ἐνθάδ' ἀφ' ὑμετέρων πολίων ἔγειρα ἔκαστον

Δ 254. ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον
οὐδὲ κατακτώοντ' οὐδ' ὀκνεῖ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα

Here belong the elliptic οὐδὲ μάλ' ἠρῶν
Μ. 382. Ω 565.

The most doubtful of these is Ω 214. if it be taken in it will resemble a passage in the same book. Ω 175. which would otherwise stand alone.

Also to be set aside are the cases in which the negative spreads itself over some particular word in the participial clause. The examples of this are not from the earliest parts of the Iliad.

Ω 533 φοιτᾷ δ' οὔτε θοῇσι τετιμένος οὔτε βροτοῖσιν

Τ 262. οὔτ' ἐνὶ νηῒ πρόφασιν κεκρυμένος οὔτε που ἄλλου

Ω 129. μεμνημένος οὔτι τι οἶτον / οὔτ' ἐνὶ νηῒ cf. 216.

Ψ 515. τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηλήϊος ἤλασεν ἵππους

κέρδεσιν οὔ τι τάχει γε παρεξ θάμενος Μενέλαον

Χ 457. τὸν οὐ μάλα οὐδενὶ εἴκειν

Ι 627. καὶ οὐκ ἄχαριν περ ἐοῦσα 'although it is bad'

Notice especially:

Ν 46. Αἴαντε σφὼ μήν τε σαώσετε λαὸν Ἀχαιῶν

ἀλκῇ μαιομένω μηδὲ κρυεροῦ φόβοιο

Next we must set aside the cases where negative and verb are a compound.

οὔ τι ἔοικε Θ 81. οὐκ ἐίκειν Ε 366. 768. Θ 45. Κ 530.

Λ 281. 519. 716. Χ 460 — these are two adjectival and

really call for mention — οὐκ ἐθέλων Δ 224. 300
Z 165. N 572. Σ 434. T 377. Υ 87. Φ 36. 48. Ψ 88.
Ω 284. οὐκ ἀλέγοντες Π 388. οὐ τρέσσας
E 286. Λ 384. Υ 430 οὐ ... εἰδώς I 440. Λ 710.
O 632. P 5. οὐκ ἐίσκω Ψ 430.

After this there are left nine instances of the negative one with an attributive part. Υ 255. πολλά τ' ἐόντα καὶ οὐχί one with a temporal participle. O 325. two w. causal participles H 185. K 122. three w. adversative participles O 164. 665. X 384. and two with the circumstantial participle Ω 178. T 77. The last is the only instance with the aorist. and the line.

τῶσι δὲ καὶ μετέειπεν ἀνὴρ ἀνδρῶν Ἀγαμέμνων
κοὐτάδην ἐξ ἔθεν, οὐδ' ἐν μήδεσιν ἀρηρώς

was rejected by Zenodotus and is certainly spurious.

The significance of these facts is clear. A circumstance that does not exist is naturally not mentioned*: consequently the door was not opened to the combination of the negative and participle until the latter began to be felt as a substitute for a finite subordinate clause.

Therefore in the rarity of the use with the neg we have a most striking proof of the undeveloped state of the participial construction in the Iliad.

Herod here shows a great advance. T 295. W. 492. 187. 251. 481. 521 may be set aside on the principles already laid down S 98. W. 730. on account of the uncertainty of the reading and we shall have left the following

* Except in rhetorically contrasted clauses Ω 175. [T 77] and Ω 214. if it be taken. This would hardly be developed until the use with the negative had become stereotyped as one

instances with où: with part. in direct production W. 823, in direct attribution S. 50. in adversative use W. 649. in temporal use T 761. in causal use W 637. with circumstantial part. S 217 (twice) T 213. 927. And with μή – due to the imperative nature of the leading verb – with part. in direct attribution W 591. in temporal use W 696-697. in supplementary use with verb of ceasing W. 489. (twice) with circum. part. W. 444. The examples contain 3 aors. and 2 pr/fs. another marked departure from the use in The Greek

In treating of the use of the participle after verbs of perception or mind I commended to take the different views or explanations and to begin with the clause of οἶος ἔτ'. The following are the examples after verbs of seeing given from the Iliad and then from the Odyssey, arranged according to the tense of the participle and alphabetically under the governing verb:

Present Participle

Ἰδεῖν ὁρᾶν

Ω 367. τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
τοσσάδ' ὀνείατ' ἔχοντα. τίς ἐν δήμῳ τοι ἄνωγε εἶμ;

P 724. ὡς εἶδον νέκυν αἵματι φύρων Ἀχιλεύς

Ω 245. ἀντάρ ἐγώ γε
πρὶν ἁλαπαζομένην τε πόλιν κεραϊζομένην τε
ὀφθαλμοῖσιν ἐμοῖσι ἰδεῖν μηδ' ἄμμιν ἀνώγειν

E 166. τὸν δ' ἴδεν Αἰνείας ἁλαπάζοντα στίχας ἀνδρῶν

K 521. ὡς ἴδε χῶρον ἐρῆμον ὅθ' ἕστασαν ὠκέες ἵπποι
ἀνδρας τ' ξεπείροντας ἐν ἀργαλέῃσι φυγῇσιν

Δ 223-5. ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμεμνονα δῖον
οὐδὲ κατεπτώσσοντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν

Σ 227. ἐπὶ δ' ἴδον αἰκάμοιτ' πῦρ
δεινὸν ὑπὲρ κεφαλῆς μεγεθύμου Πηλείωνος
δαιόμενον

X 168 ὦ πόποι ἦ φίλον ἄνδρα διωκόμεν περὶ πύργον
ὀφθαλμοῖσιν ὁρῶμεν

Δ 151. ὡς δ' ὅτε ναῦται πυρὸν ἐπ' ὄγμου ἐσσυμένοισι

P 756. ὅτε προϊάψειεν ἰόντα / κήρυκα

Ω 492. ἐπεί τ' ἔλπεται ἤματα πάντα
ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἰόντα

Γ 154. οἱ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν

Ψ 386. οὕνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας
οἱ δέ οἱ ἐμβλέψαντι ἄνευ κέντροιο θέοντες

H 306. ὡς εἶδον γωὸν τε καὶ ἑρτάμεν προσιόντα

E 515-6. ὡς εἶδεν χωόν τε καὶ ὠκυπόδε προσιόντε
καὶ μέγας ἐσθλὸν ἔχοντε

Φ 390. ὄφρ' ὄρσειε θοὸν ἔριδι ξυνιόντε

Λ 188 = 203. ὄφρ' ἂν μὲν κεν ὄρα Ἀγαμέμνονα ποιμένα λαῶν
δύνειν τε προμάχεσθαι ἔχοντα δ' ἀνδρὸς ἑταίρου

K 516. ὡς ἴδ' Ἀδρήστειαν καὶ Τυδέος υἱὸν ἔπασσε

Δ 467. νικᾶν γὰρ ῥ' ἔμελλε Διὸς παιδὸς Ἀγαμεμ-

Δ 276. ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος ἀνδρὸς ὑπ' ἀλκῆς
ἐρχόμενον καὶ πόντον ὑπὸ ζαφέλῳ ἰόντα

T 133. ὄφρ' εὖν φίλων υἱὸν ὄροιτο
ἔργον ἀεικὲς ἔχοντα ὑπὸ Εὐρυσθῆος ἀέθλων

P 330. ὡς δὴ ἴδον ἀνέρες ἄλλω
κείρεί τε σθένεί τε πεποιθότε χερσί τε
πλήθεί τε σφετέρῳ καὶ ὑπερδέα δῆριν ἔχοντε

P 681. εἴ που Νέστορος υἱὸν ἔτι ζώοντα ἴδοιτο

Ξ 158. Ζῆνα δ' ὑπ' ἀκροτάτῃ κορυφῇ πολυπίδακος Ἴδης
ἥμενον εἰσεῖδε

A 588. μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι

Α 56. κήδετο γὰρ Δαναῶν ὅτι ῥα θνήσκοντας ὄρᾶτο

Δ 240. οὔς πως κε μεθιέντι ἴδοι στυγερὸν πολέμοιο

cf. Δ 516. Ζ 330. Ν 229. Μ 268.

Ο 9. Ἕκτορα δ' ἐν πεδίῳ ἴδε κείμενον

cf. Μ 209. Π 661. Σ 236. Ω 702.

Ρ 199. τὸν δ' ὡς οὖν ὑπένευθε ἴδεν νεφεληγερέτις Ζεύς

τύχεσι Πηλείδαο κορυσσόμενον περὶ χροΐ

Υ 46. ὃν δ' ὄρουσε ποδώκεα Πηλείωνα

τύχεσι λαμπόμενον, βροτολοιγῷ ἶσον Ἄρηι

Π 279. Τρῶες δ' ὡς εἶδόντο Μενοιτίου ἄλκιμον υἱὸν

αὐτόν τε ῥαιέντα σὺν τεύχεσι μαρμαίροντε

Γ 307. ἐπεί οὔ πω πολλὸν ἐν ὀφθαλμοῖσιν ὁρᾶτο

μαρνάμενον φίλων υἱὸν ἀρηιφίλῳ Μενελάῳ

Ε 572 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε

Ε 599. στῆμ' ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι

ἄφρῳ μορμαίοντα

Ρ 441 μυρομένῳ δ ὡς τε τὸν ἴδον λιγυ[illegible]

cf. Τ 340.

Ε 511. ἐπεὶ ἴδε Παλλὰς Ἀθήνη / ὀχομένους

Θ 271 αὐτὰρ ἐπεὶ τάφρον τε καὶ ἔρκος ἐποιήσαντο καὶ ἐπ' αὐτῇ

Θ 279. τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων
τοῦνεκα δὴ κρατερὸν Τρώων ὄλεκοντα φάλαγγας
cf. [I 15=]

Θ 472. ὄψεαι αἴ κ' ἐθέλῃσθα βοῶπις πότνια Ἥρη
ἄλλοτε Ἀργείοισι πολὺν ἀρηγόνα λαὸν

[Λ 83] εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
χαλκοῦ τε στεροπήν, ὀλλύντας τε ὀλλυμένους τε

Π 377. Πάτροκλος δ', ἧ πλεῖστον ἀριστεύοντα ἴδε λαῶν

Ξ 14. = Ο 7. τάχα δ' εἶσιδεν ἔργον ἀεικὲς
τοὺς μὲν ἀριστεύοντας τοὺς δὲ κλονέοντας ὄπισθε

Χ 20 τὸν δ' ὡς οὖν πρῶτος ἴδεν ὀφθαλμοῖσιν ἑοῖσιν
παμφαίνοντ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο

Ι 360. ὄφρα ἴδῃ ---- Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας
νῆας ἐμάς,

Α 600. ὡς ἴδον Ἡφαίστου διὰ δώματα πυπτνύοντα

Δ 374. ὡς φάσαν οἳ μὲν ἴδοντο πονεύμενον

Δ 149. ὡς εἶδες μέλαν αἷμα κατρρέον ἐξ ὠτειλῆς

Δ 232. καί ῥ' οὓς μὲν σπεύδοντας ἴδοι

O 44. τειρομένους δ' ἐπὶ νηυσὶν ἰῶν ἐλέγεον Ἀχαιούς

Ξ 116. [illegible]

φεύγοντας τροτὶ νῆσον νεῶν ἄπο καὶ κλισιάων

Π 819. Ἕκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγαθύμου

ἀψ ἀναχαζόμενον βεβλημένον ὀξέι χαλκῷ

Z 459. καί ποτέ τις εἴπῃσιν ἰδὼν καὶ δάκρυ χέουσαν

κ 99. κεπνὸν δ' οἷον ὁρῶμεν ἀπὸ χθονὸς ἄίσσοντα

ω 512 ὄψεαι αἴ κ' ἐθέλῃσθα, πάτερ φίλε, τῷδ' ἐπὶ δημῷ

οὗ τι κατισχύνουσι τέων γένος, οἵ' ἀγορεύεις

τ 383. φῇ δέ μιν ἐν Κρήτεσσι παρ' Ἰδομενῆι ἰδέσθαι

νῆας ἀκειόμενον

χ 148-9. καὶ τότ' Ὀδυσσῆος λῦτο γούνατα καὶ φίλον ἦτορ

ὡς περιβαλλομένους ἴδε τεύχεα χερσὶ δὲ δοῦρε

μακρὰ τινάσσοντας

ρ 329 τὸν δὲ πολὺ πρῶτος ἰδὼν προσέειπε συβώτην

ἔρχεται ὦ Εὔμαιε καὶ ἀνὴρ οὐκ ἄσημος

π 357. ἦ εἶσιδον αὐτοὶ / νῆα παρερχομένην

π 472. ὅτε νῆα θοὴν ἰδόμην κατιοῦσαν

ἐς λιμέν' ἐμμενέουσαν

ν 155. οἵπερ καὶ δὴ πάντες ἐλευνομένῳ προΐδωνται

λ 582. καὶ μὴν Τάνταλον εἰσεῖδον κρατερ' ἄλγε' ἔχοντα
[illegible]

λ 593-4. καὶ μὴν Σίσυφον εἰσεῖδον κρατερ' ἄλγε' ἔχοντα
λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν

ρ 142. φῆ μιν ὅ γ' ἐν νήσῳ ἰδέειν κρατερ' ἄλγε' ἔχοντα

λ 568. ἔνθ' ἦ τοι Μίνωα ἴδον Διὸς ἀγλαὸν υἱόν
χρύσεον σκῆπτρον ἔχοντα θεμιστεύοντα νέκυσσιν
ἥμενον

ν 400. ὅ κε σὺν ἐγχείῃ ἰδὼν ἄνδρωπον ἔχοντε

θ 526. ἦ μάν τοι θυμὸς ἀγήνωρ καὶ ἀταρβὴς ἰδοῦσα κτλ.

λ 577. καὶ Τιτυὸν εἶδον Γαίης ἐρικυδέος υἱὸν
κείμενον ἐν δαπέδῳ

σ 143-4. οἷ' ὁρόω μνηστῆρας ἀτάσθαλα μηχανόωντας
πήματα κείροντες καὶ ἀτερπέα δαῖτα ἔοντα
ἀνδρός

υ 233. τοῖσιν δ' ὀφθαλμοῖσιν ὑπόγειοι δὶ κ' ἐδύσης
κτεινομένους μνηστῆρας οἳ ἐνδάδε κοιρανέουσι

Γ 147 οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
ἰοειδέα

Κ 426. τόξα τ' ἀγλαὰ ἰῶν φόρον ἠδ' ἐπὶ τοῖσιν ἔγχεα
πλατέα καὶ ἐλόντες

Π 393. οὐ πω πᾶσι ἔοργε ὅτ' Ἀμφίνομος ἴδε νῆα
στρεφθῆναι ἐν χερσὶ δαμεῖσαν πολεμιστῆς
ἐστάς τε στέλλοντας ἐρετμά τε χερσὶν ἔχοντας

Π 108.–110. ῥοικότερος ἐστὶν ἐμοὶ ἀνὴρ ἀνεστέρνος ἀτρέκεως
τεθνάμεν ἢ τάδε γ' ἄλλα ἐείκοσι ἔργα ὀρώρεσθαι
ξεινούς τε στυφελιγμένους δμῳάς τε γυναῖκας
ῥυστάζοντας ἐείκοσιν κατὰ δώματα καλὰ
καὶ πίνειν διαφυσσομένους καὶ ἐπὶν ἰδέσθαι

Π 107–110 = υ 317–320.

γ 221. οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὸ φιλέοντας
δ 551 τὸν δ' ἴδον ἐν νήσῳ θάλασσαν κατὰ [illegible]

Of the aorist participle

E 28. Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
τὸν μὲν ἀλιπλήξιππον, τὸν δὲ στεροπηφόρον ἠδ' ὀχέεσθαι

Δ 91 εἴ κεν ἴδῃ Μενέλαον ἀρήιον Ἀτρέος υἱὸν
σῶ βελεϊ δμηθέντα πυρῆς ἐπιβήτορα λυγρῆς

Ψ 461 ἦ τοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας
νῶϊ δ' οὔ πω δύναμιν ἴδεειν

O 484. Ἕκτωρ δ' ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο cf 489.

M 399. ἦ ῥ' ἴδε χαλκοβάρεια βραχίονα

Π 420. Σαρπηδὼν δ' ὡς οὖν ἴδ' ἀμπροχίτωνας ἑταίρους
χήρ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμέντας cf Φ 208

N 495. ὡς ἴδε λαῶν ἔθνος ἐπιστρώμενον ἑοῖ αὐτῷ

Σ 135. πρίν γ' ἔμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδηαι
= Ω 190.

Ζ 284. εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω

Δ 355. ὄφρα ἴδῃ ἠδ' ἐπίδῃσι καὶ ἐν στίχας ἄνδρας ἀρίστους
Τυδεΐδαο φίλου πατρὸς πρόμου ἐκγεγαῶτος

Λ 745. ἐπεὶ ἴδον ἄνδρε πεσόντε / ἠμενοὶ ἐστήκασι

P 101. τῷ μ' οὔ πῃ Δαναῶν νεμεσήσεται ὅς κεν ἴδηται,
Ἕκτορι χωρήσαντ' ἐπεὶ ἐκ θυόφιν πολεμίζει

σ 26ῃ αὐτὰρ ἐπὴν δὴ παῖδα χαλινήσασα ἴδηαι
γήμασθ' cf. 176

δ 121. πῶς ἂν ἐγὼν εἶμι κατακτεινάσσα ἄνακτα – 411.

α 163 εἰ μὴν γ' Ὀδυσῆος ἰδοίατο νοστήσαντος

σ 37ῃ τῷ κέ μ' ἴδοιτ' πρώτιστα καὶ ἐμφάσσοιτο μετέπειτα

χ 22. τοὶ δ' ὁμάδησαν

μνηστῆρες καὰ δείματ' ἴδον κατὰ μέγαρα ἅπαντα

λ 425. λίμνην δ' οὔ πω τε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν
οὔτ' ἐὐχρήσσοντα χρόα κάλλιμον οὔτε παρειῶν
δαιρὸν ὁμοῦ χάρμενον.

A shift between these tenses is found.

X 60 ff. ὣς ῥα πατὴρ Κρονίδης καὶ ἀνὴρ ὃν ἔδ ἐφίλησε
δίῳ ἐν ἀγκαλίῃ φίλησι καὰ πολλ' ὑπέδυνε
νίφα τ' ὀλλυμένους ἔλαθεν δὲ θύελλα
καὶ βλήμενος κραιπνοῖσιν καὶ νηῦς τάνυται
βαλλόμενα πρυτὶ γαίῃ ἐν οἰνῇ δηριόωντι
ἕλκομένης τε νυὸς ὁλοῆς ὑπὸ χερσὶν ἑῇσιν

Of the perfect participle

T 283 ὣς ἄρ' ὃ Πάτροκλον δεδαϊγμένον ὀξέϊ χαλκῷ

cf. T 292.

E 244. ἄνδρ' ὁρόων κρατερὼ ἐπὶ σὺν μεμαῶτε μάχεσθαι
ἶν' ἀπάλεθρον ἔχοντας

P 329. ὡς δὴ ἴδεν ἀνέρας ἄλλους
κάρτεί τε σθένεί τε πεποιθότας ἠνορέῃ τε

X 26 τὸν δ' ὁ γέρων Πρίαμος πρώτη ἴδε βουλυτόνδε
παμφαίνοντ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο

δ 141. οὐ γάρ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι,

cf. τ 380.

ψ 84. ὄφρα ἴδωμαι ἄνδρα μνηστῆρας τείσαντα

λ 583 καὶ μὴν Τάνταλον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα
ἑστεῶτ' ἐν λίμνῃ

[Ψ 47] ἰδοῦσά κε δυμὸν ἰάνθῃς

[αἵματι καὶ λύθρῳ πεπαλαγμένον ἐν πολέμοιο]

χ 384. τοὺς δὲ ἴδεν μάλα πάντας ἐν αἵματι καὶ κονίῃσιν
πίπτοντας πολλούς

How should I treat the instances with
verbs which when used of actual perception
generally refer to such as are removed though
the means of sight, I conjecture, this is
is connected with the phrase in epithalamios,
Ω 279. 312. It is however not simply = ὁράω for
is the broader word as may be seen from
its use for taking in a situation, and
from the fact that it is used after verbs
in surveying negations. Frequently it con-
notes a certain amount of attention and
interest, as do our verbs "perceive" "observe"
"notice" Finally it passes over entirely to
the intellectual side and is construed
with an accusative of the inner or outer
object which may then be appropriated by
an adjective or participle or by the infinitive
Cases with it.

Six examples of the present participle

Φ 583. μή μι ἀπαιρόμενον πόλυν πεδίονδε νεῦσαι

Λ 582. τὸν δ' ὡς οὖν ἐνόησε Ἀλέξανδρος θεοειδὴς
τυχὶ ἐπικυρόμενον Ἀπόλλωνος

Λ 576. τὸν δ' ὡς οὖν ἐνόησε Εὐαίμονος ἀγλαὸς υἱὸς
Εὐρύπυλος κυκεῶνι βιαζόμενον βελέεσσιν

Β 311. ὃν δι' ἐγὼν ἀπάνευθε μαχῆς ἐθέλοντα νέεσθαι
μιμνάζειν παρὰ νηυσὶ κορωνίσιν cf. Θ 10

Χ 476 τὸν δὲ νόησεν/ ἐλεόμενον προτέρω πόλιος

Γ 22. τὸν δ' ὡς οὖν ἐνόησεν Ἀρηϊφίλου Μενέλαος
ἀγχίμολον προμάχοιο θοοὺς μακρὰ βιβάντα

Π 789. ὁ μὲν τὸν ἰόντα κατὰ κόσμον οὐκ ἐνόησε

Μ 336. ἐξ δ'

Υ 420 Ἕκτωρ δ' οὐκ ἐνόησε κασιγνήτην Πολυδώρου
ἔντεα χαλκείην ἔχοντα διαπρύσιον περὶ γαῖαν

Z 470.

Ρ 117. - 683. τὸν δὲ μετ' ἐνόησε μάχης ἐν φόρτιδι πάσης
Ἀρεύονθ' ἕπεσθαι καὶ ἐπισπέρχοντα μάχεσθαι.

Ε 96 τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
θύνοντ' ἀμφὶ πεδίον παρὰ ἅρμα καὶ ἵππους ταχυπώλους

E 712. τοὺς δ' ὣς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ
= H 18

Λ 521 Κερμανίῃ δὲ Τρῶας ὁρινθέντας ἐνόησεν
δ 653 ἐν δ' ἄρχον ἐγὼ βεβίωτα νόησα Μέντορα ἠὲ θεὸν
λ 573 τὴν δὲ μετ' Ἀμφίονα πελώριον εἰσενόησα
θῆρας ὁμοῦ εἰλυπόδας καὶ ἀρηϊδίους λεοντας
ρ 301 δὴ τότε γ' ὡς ἐνόησεν Ὀδυσεὺς ἐγγὺς ἐόντα
τ 553 παπτήνασα δὲ χῆνας ἐυπτερυγας ἐνόησα
πυρὸν ἐρισταφύλου πρὸ πύλας βῆσ' ἀφ' ὑὸς πῶν
η 40 τὸν δ' ἄρα Φαίηκες κεκορυθμένοι οὖκ ἐνόησαν
ἐρχόμενον κατὰ ἄστυ διὰ σφέας
υ 368 [illegible]
[illegible] Δήλῳ δή ποτε τοῦον Ἀπόλλωνος παρὰ βωμῷ
φοίνικος νέον ὄρνυθ' ἑνὶ ἔρχεσιν ἐνόησα
λ 375-6. Κίρκην δ' ὡς ἐνόησεν ἐυπλόκαμος θεὰ νύμφη
χεῖρας ἐπάλλουσα τραπεὸν δ' ἐμὸν αὐτόθι ἔντος
α 111 αὐτῆς Ὀδυσῆος
[illegible]

β 271. Ἠλιτε δ' ἐγὼ ἐνόησε μνηστῆρσιν φιλότητα

η 298. ἀμφιπόλους δ' ἐπὶ θυμὸν ἐνόησε δυσμενὲς ἔργον

παιησούσας

δ 258. τῶν ἐὼν οἷόν μιν ἐγὼ τὰ πρῶτα νόησα

οἴκῳ ἐν ἡμετέρῳ πίνοντά τε πρηΰμοντά τε

π 5. νόησε δὲ δῖος Ὀδυσσεὺς / σχίνοντάς τε κύνας

ω 273 τὸν δ' ὡς οὖν ἴδεν ὄμμασι πολύτλας δῖος Ὀδυσσεὺς

χήρῃ πειρόμενον μῆλα δὲ φρεσὶ ἠνδανε [illegible]

Of the aorist participle

Ο 423 Ἕκτωρ δ' ὡς ἐνόησεν ἀνέψιον ὀφθαλμοῖσιν

ἐν κονίῃσιν πεσόντα νεῶν προπάροιθε μελαινῶν

Γ 31. τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς

ἐν προμάχοισι φανέντα

Ρ 487. ἵππω τώδ' ἐνόησε ποδώκεος Αἰακίδαο

ἐς πολεμὸν προφανέντε σὺν ἡνιόχοισι κακοῖσι

ν 318. οὔ σ' ἔτ' ἔπειτα ἴδον, κύρη Διός, οὐδ' ἐνόησα

νηὸς ἐμῆς ἐπιβᾶσαν

Of the perfect participle

Ω 701. [illegible]

ἑστεῶτ' ἐν δίφρῳ κεκορυθμένον τε ἰδόντες

cf. Δ 201 M 336.

M 143 = O 395 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησεν

Τρῶας, ἀτὰρ Δαναῶν [illegible]

Add to these

Ξ 334. πῶς κ' ἔτι εἴ τις νῶϊ θεῶν ἀΐδηλα ἑκόντε

εἴδοντ' ἀθρήσειε

M 391 ἂψ δ' ἀπὸ τείχεος ἆλτο λαβὼν ἴνα μή τις Ἀχαιῶν

ἀθρήσειεν ἰόντα

Θ 340. ὡς δ' ὅτε πὴξ κύνα οὖδας ἀγρίον ἠὲ λέοντα

ἄπτηκ' ἐκτὸς ἰὼν [illegible]

ἰσχίᾳ γλουτούς τε ἑλισσομένω τε δοκεύῃ

In dealing with verbs of perception we have to distinguish two uses — that of actual and that of intellectual perception. Verbs of intellectual perception may be combined with any tenses of the participle but certain limitations are required upon those of actual perception. Thus verbs of seeing such as ἰδεῖν can be followed in ordinary prose only by the present or perfect participle as generally stated
The reason for this is that the aorist participle conceives the action simply as the finding with no reference to duration of time which is just essential to the object of ἰδεῖν. Nevertheless this combination is found in poetry: the explanation given by Professor Goodwin G. M. T. 88 is that the participle — like the object infinitive — denotes only the kind and not the duration of time

The objections I find to this view are: first it is impossible to explain the differences between pres. and aor. (as they occur in the Iliad & Odyssey) on this principle – cf. the discussion of the examples I have. Next it is theoretically wrong, because it amounts to saying that while a verb of seeing with a pres. part. designates the observance of the progress of a duration action, a verb of seeing with an aor. part. designates the observance of the progress of an aoristic – i.e. a non-progressive – action. An action that is observed must be considered as duration, just as must an act in that is interrupted as we shall see under the head of verbs of ceasing etc. Thirdly it would fail to explain why this difference of aor. & pres. should have been abandoned here but maintained carefully elsewhere.

would also fail to explain the great preponderance of the pers.

Iliad.	95. pers.	21. aor.	10 perf.
Odyss.	55	10	6.
	150	31	

Besides I think the phenomena can be accounted for on entirely different grounds. In the attempt to do this the first question that arises is whether any of the passages cited above denote intellectual perception. If negative answers must be given: The examples which look most like it are those in which

"In attempt to meet these last two objections by the theory that the facts were due to the increasing strength of the connotation of preceding action with the aorist would fail owing to the fact that the proportions are the same for Iliad & Odyssey viz. 10 pers. : 2 aor. : 1 perf.

the participle denotes a mental state as

Θ 10. ὃν δ' ἂν ἐγὼν ἐπόησα ἑὼν ἐξέλοντα νοήσῃ

ἐλθόντ' ἢ ἰδόντα παρήμενον ἢ ἀνιόντα

cf. B 391. Δ 151. 223. 240. E 244 P 329. 441. ρ 142. ω 233

512. but these mental states always manifest themselves in external actions and these are the objects of physical vision. Ψ 368. ἔπεὶ νόῳ κακὸν ὄμμα ἰδὲ προφέρεσκον ἀ ἐκ ἐμεῖο

intellectual perception but prophetic vision

Then remains before us then the problem of accounting for these aorist participles after verbs of actual sight. Let us consider the examples: some of these participles will occur in adjectival use - in direct attribution - that is they express qualities of the thing with which they agree. This fact is significant because if this is the case there is no more reason why they should not occur after verbs of seeing than there is for the

non-occurrence of an adjective or pres. part.

Ου δ 653. ἐν δ' ἄρχον ἐγὼ βείνοντα νόησα | Μέντορα as against ν 318.

οὐδ' ὅτ' ἔπειτα ἴδον κούρῃ Διός, οὐδ' ἐνόησα

νῆϊ ἐμῇ ἐπιβάντα

do the participles differ as duration and completion - as καλὸν ν εἰσόρεον e.g. in the examples mentioned under the circumstantial participle? Could ἐπιβαίνοντα be substituted in the second without changing anything but the difference between duration + completion coloring? Does not the first mean 'I saw Mentor in the act of going on board', and the second 'I did not see you on board'? The same applies to ν 233. as against Ε 28. one is seeing the process of slaying the suitors the other is seeing the son of Dares dead. So ἀλεύμενον in the same passage means seeing him a fugitive ἀλεύμενον would have

meant seeing him in the act of flying. In other words in these comparatively few examples — 31 from only 20 verbs. — the aorists are used as <u>shorthand perfects</u>

This view will be corroborated by the following facts. The aorist regularly assumes the function of the perfect when the latter is not formed. Now out of these 20 verbs. 2 βλήμενον and κτάμενος though aoristic in form are notably near the perfect in meaning cf (Classen 103. ff) 5 more ἀλεωμένος γεγηθώς ἐπιεπόμενον νοσφίσας ὠχρήσας form no perfects. The perfects of 4 others are post Homeric κεχώρηκα (Att). γεγενείκα (Ion Tr) εὔνημαι (Anth) ὠμοργμένος (Arist). Four more are excluded by the metre ἐπιβεβάτα or ἐπιβεβῶτα δεδμημένους εἰλιγμένας amounting in all to fifteen out of the twenty verbs.

The later disappearance of the construction in prose was due on the one hand to the increasing number of participles and to emancipation from metrical laws and on the other to the growth of the construction of the aorist with verbs of intellectual perception. Thus at a later period E 28. would have been fixed as 'saw that one of the sons of Dares had fled and that the other had been slain' which practically amounts to the same thing.

κίον has been disregarded so far on account of the ambiguity of the form. in K. 574. it seems clearly present and therefore must be so considered, as seems most natural, in Λ 284. = 440 O 286.

The verbs of seeing then are not used in Homer with a participle of intellectual perception, with the sense of knowing, however this is not the case. It seems best to treat of the two uses separately, and to begin with that of actual perception:

Light - hearing.

Examples of the present participle:

A 397. πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
εὐχομένοιο

(Φ 476) μή σε νῦν γε πατὴρ ἐνὶ μεγάροισιν ἀκούσας
εὐχόμενον, ὡς τὸ πρίν, ἐπ' ἀθανάτοισι θεοῖσιν
ἔλθῃ Ποσειδάωνος ἐναντίον ἀντιβολήσας

O 199. οἵ τέ σεο ὀτρύνοντος ἀκούσονται καὶ ἀνάγκῃ

O 506. ἦ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
Ἕκτορος, ὃς δή νῆας ἐμπρήσει μενεαίνει

κ 221. Κίρκης δ' ἔνδον ἄκουεν ἀοιδιόωσα καλὸν

β 420 - τ 419. τὸ δ' ὀτρύνοντος ἄκουσεν

θ 95 - 534. βαρὺ δὲ στενάχοντος ἄκουσεν

Examples of the aorist participle

Z 281. ἐγὼ δὲ Πάριν μετιδεύσομαι ὄφρα κεδέσσω
κἤ κ' ἐθέλῃς' εἰπόντος ἀκουέμεν

A 381. τοῦ δ' Ἀχιλλεὺς εἰσαμένου ἠκουσεν

cf. Π 531.

K 276. τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν
νύκτα διὰ φρονέοντε, ἀλλὰ κλαγγὴν ἀκουσάτην

θ 564. ἀλλὰ τοῦ' ὡς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα

φ 210. τῶν δ' ἄλλων οὔ τιν ἄκουσα
εὐξαμένου ἐμὲ δ' αὖτις ὑπότροπον οἶκαδ' ἱκέσθαι

ε 497 εἰ δέ φθιγξαμένου τις ἐμεῖο κεραυνὸν ἀκοντίσ
οὐκ ἂν ἔπειτα ἔμοιγε κεφαλὴ καὶ νῆες ὄνηρο

Aoristic ἔκλυον

Present participle:

I 509. ὅς μέν τ' αἰδέσεται κούρης Διὸς ἀγλαὸν υἱὸν
τὸν δὲ μέγ' ὄνησεν καί τ' ἔκλυεν εὐχομένοιο

Aorist participle

K 47. οὐ γάρ πω ἐδόμην οὐδ' ἔκλυον οὐδέ τις ἄλλος
ἄνδρ' ἕνα τοσσάδε μύθῳ θ' ἅμα μητίσασθαι

A 453 ἠμὲν δὴ νοι ἠμὲν πάρος ἴκελος ἐξοχέεσσιν

Π 236. ἠμὲν δή ποτ ἐμὸν ἔπος ἔκλυες εὐχομένοιο

δ 505. τὸν δὲ Ποσειδάων μιμνὰ ἔκλυεν εὐχόμενος

γ 337. ἦ ῥα Διὸς θυγάτηρ, οἱ δ' ἔκλυον αἰδοίοιο

So these add

Λ 463. τρὶς δ' ἄϊεν ἰάχουσαι ἀρηίφιλοι Μενέλαοι

K 189. πεδίονδε γὰρ αἰεὶ

τετρέφαθ', ὅππόθ' ἐπὶ Τρώων αἴσιμα ἴοντων

δ 76 τὸν δ' ἀγορώοντα χύσις ἐν μεσσῇ Μενέλαος

But these verbs of hearing very often have as in English the sense of verbs of knowing or learning by hearing i.e. the use of intellectual perceptions. ἀκούω is so used.

with the present participle

Ω 490. ἀλλ' ἦ που κείνῃ γε σὺν ἀθανάτοισιν ἀκούσας

χαίρει τ' ἐν θυμῷ

H 129. τὼ νῦν εἰ πείσονται ὑφ' Ἕκτορος ἠνεμοέσσης

α 289 εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος

= 1220

Π 301 εἰ δ' ἐτεόν γ' ἦλθε καὶ ἔσεται φίλος οἴκαδε

μετὰ τῆς ἧσιν Ὀδυσεὺς ἀνακέλευε θεοῖσι

λ 458. εἴ που ἔτι ζώοντος ἀκούετε παιδὸς ἐμοῖο

with the aorist participle

ρ 115 αὐτὰρ Ὀδυσσῆος τελεσίφρονος οὔ ποτ' ἔφασκεν

ζωὸν οὐδὲ θανόντος ἐπιχθονίων τευ ἀκοῦσαι

ξ 508 νῦν δὲ πάϊ' ἀγαπτὸν ἀνηρείψατο θύελλα

ἀκλέα ἐκ μεγάρων οὐδ' ὁρμηθέντος ἄκουσα

cf. ξ 348 · β 317.

Not examples with the present participle of

α 289 = β 220 cited above

Here belongs πεύθομαι = "I learn by hearing

or inquiry" which is constructed with

the present participle

Α 257. εἰ σφῶϊν τάδε πάντα πεπιθοίατο μαρναμένοιιν

δ 732. εἰ γὰρ ἐγὼ πευθόμην ταύτην ὁδὸν ὁρμαίνοντα

the aorist participle

P 379. δύο δ' ἐν τε φόβῳ πεπιθὼν

ἀνέρε κυδαλίμω Θρασυμήδεϊ δαιτὶ λιπέσθαι ·

Πατρόκλου θανάτου ἀμύμονος

N 522 οὐδ' ἄρα πώ τι πέπυστο βριήπυος ὄβριμος Ἄρης
υἱὸς ἑοῦ μεσσηγὺ δὲ φρεσὶ θυμὸν ἔχοντα

cf. P 428.

T 322 οὐδ' εἴ μιν τῶν πατρὸς ἀποφθιμένοιο πυθοίμην

T 337. καὶ ἐμὸν ποτιδέγμενον αἰεὶ

λυγρὸν ἀγγελίην, ὃ μοι ἀμπεδέοντα πύθηται

Ρ 444 αὐτίκα δ' ἔγνω [γνώη

τὸν μὲν ἀπεκτάμενον κλυτὰ τεύχεα τὸν δ' ἐπὶ γυμνόν

Z 191 ἀλλ' ὅτε δὴ γίγνοντο δύω γενεαὶ μετ' ἐόντες

E 874. γιγνώσκω γὰρ Ἄρηα μάχης ἐπὶ πουλυβοτείρης

Ξ 155. αὐτίκα δ' ἔγνω

τὸν μὲν πεπτεῶτα μάχην ἀνὰ κυδιάνειραν

Δ 357 τὸν δ' ἰοχεαίρης πρότερος προσέειπε Λυκάων

ὡς γνῶ χωομένοιο

υ 532 ἔγνων γάρ μιν ἔσωθε ἰδὼν ὀφθαλμὸν ἐόντα

λ 145. εἰπέ, ἄνεξ, πῶς κεν μὲ ἀναγνοίης τὸν ἐόντα

cf ω 159.

ρ 549=556. αἴ κ' αὐτὸν γνώω νημερτέα πάντ' ἐνέποντα

ε 444. ἴσμεν δὲ προφέοντα καὶ εὔξεαι ὃν κατὰ θυμόν.

σ 31 ζώουσι νῦν ἵνα πάντες ἐπιγνώωσι καὶ ὧδε

μαρναμένους

Αφη- οἷδε

A 124 οὔτε τι τῶν ἴδμεν ξυνάγια κείμενα πολλά

P 402. οὐδ' ἄρα πώ τι

ἤδεε Πατροκλῆν τεθνηότα δῖος Ἀχιλλεύς

ψ 29 Τηλέμαχος δ' ἄρα μοι πάλαι ἤδετον ἔμπης ἐόντα

η 211 οὔ πως ἔστ' ἄνδρ' ἰθὺν μάλ' ἐναίσιμα πάντ' ἀγορεῦσαι

ω 405 ἣ ἤδη σάφα οἶδε περίφρων Πηνελόπεια

νοστήσαντ' ἐς δῆμον

ψ 110. ἴσασι γὰρ ἅμα πάντες [ζ 111

ἐγκαθ' ὅσοι δὴ καὶ νῦν κεκριμένοι εἴρυσι ἀνὴρ

Of the tenses in these constructions we may say: after verbs of intellectual perception the present denotes action and the perfect completion coincident with the time of the leading verb, while the aorist denotes action prior to that time. In the case of actual perception by hearing, the connection between main and subordinate action is not so intimate - the regimen is gen. not. acc. Consequently no such limitations are imposed: the second itself may be either completion or duration and accordingly the tense of the participle may vary — in the Iliad & Odyssey they balance 11 pres. 12. aor — The tense varies just as it does in the circumst. part. cf with the examples quoted above. V. 92. B 182. Π 76-78. Notice the naturally duration actions occur only in the pres. ὀτρύνοντες ἀείδουσιν στεναχοντες ἰάχοντος ἀγορεύοντος. Εὐχομένου of boasting and ἐὐχομένου of praying I 507. is exceptional but the forms are metrical equivalents.

~~The construction of verbs of sight.~~

The construction with verbs of perception is [illegible] is "[illegible] attribution" agreeing with the object of the verb. It seems to have originated with verbs of actual [illegible] the sphere of intellectual perception. The transference far from complete in the Homeric period and no advance is discernible between the use of [illegible] and Odyssey.†

Il.	2.	2.	2
Od.	10.	6.	4.

πεύθομαι is exceptional 6 examples occurring in the Iliad to 1 in the Odyssey. Here again the problem [illegible]

P. 56-7 E 874. Ξ 155. (cf. ὑπερφιάλοισιν) are cases of actual perception.

† Notice besides the wider range of 1 sense in the Odyssey.

A proof of the undeveloped state of the construction in the absence of the future, and the general association of it with a negative is found in the Odyssey, though there the construction is used by the poet participle. In winding up the subject I may say that my treatment [illegible] by inasmuch as the difference he makes between the part. in o.c. and the part. not in o.c. is apparently based only on difference of translation. Moreover, the translation that we called the true part. in o.c. [illegible] of the part. approaching the inf. and to have the distinction of [illegible] the [illegible] [illegible] have argued above.

In Hesiod this construction is almost entirely absent on account of the scarcity of verbs of perception. Τ 82.

ὅτ τινα τιμήσωσι Διὸς κοῦραι μεγάλοιο
γεινόμενόν τε ἴδωσι διοτρεφέων βασιλήων

is an example of the present and S. 334. ἔνθα κε γυμνωθεὶς ἄκλεος ἦσι δαΐδεσσι
ὀφθαλμοῖσι ἴδηαι

of the second. In the case of the first the limits are stated above.

Verbs of hearing are also present but not so frequent as in the instance

N. 449. εἰ δ' ἔν γε φρεσὶν ἐμῇσι φωνὴν ἐπακούσῃς
ἐμοῦσιν ἐκ νεὸς ἐναίσιμον κομιδῆναι

of a combination with φωνή which may be compared with V. 92. etc. cited above. The sense is afforded no difficulty since κλύειν is in a few cases with genitive and

The most interesting of all known examples
S 334 + 475. ἀλλὰ δὲ τροπάων Ἄρης ἐπέτρεπε δοκεύσας
ἔνθα κε γυμνωθέντα σάκεος ὑπὸ δαιδάλου πτὺξ
ὀφθαλμοῖσι ἴδῃς ἔνθ' αὐτέρυθρον ὄξυ χαλκῷ
where ἐπέτρεπε clearly depends on δοκεύσας
These passages known to me are modelled on
N. 5945. Ἀντίλοχ[ος] Δ' Θ[ρασυμήδους] [illegible]
[illegible]
where μετατρέπεται probably is corrupt
by ΟΥΤΑΣΕ and ἐν ᾧ ἐμ[illegible]

The verb εὑρίσκειν "to find" and one of similar meanings are really verbs of actual perception and as such take the participle to denote the condition of the object found. The examples in Hesiod are extremely scarce owing to the nature of his writings. They are:

S 60-61. εὗρε γὰρ ἐν τερμῖνθι ἑκατηβόλον Ἀπόλλωνος
ἀντιὰ καὶ πτῖρα ὄν, Ἄρηι ἶσον πολέμοιο
τεύχεσι λαμπομένους βέλεσι θ' ὡς πυρὶ καιομένους
ἑστῶτ' ἐν διφρῳ

S 253 ὃν δὲ πρῶτον μεμάκτοιεν
[illegible]

T 773. ἀλλὰ δοκεύων
ἐσθέι ὃν κε λάβῃσι πολὺν ἐκιόντα ἰόντα

In the Iliad this construction is found after εὑρίσκειν in the following 31 [illegible]

The present participle 22.

Γ 795. εὗρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
ἕλκος ἀναψύχοντα

Β 198. ὃν δ' αὖ δῆμον ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι
τὸν σκήπτρῳ ἐλάσασκεν

Ζ 79[illegible] τὸν δ' εὗρ' ἐν ξ[illegible] ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξα ἄφαντα

Κ 181. οὐδὲ μὲν εὗδοντας φυλάκων ἐγρήσορας εὗρεν

Α 330. τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
ἵππων cf. Α 498. Ε 356. 753. Ο 153. 240.

Ν 767. τὸν δὲ τάχ' εὗρε μάχης ἐν' ἀριστῆα δακρυόεσσης
δῖον Ἀλέξανδρον Ἑλένης πόσιν ἠυκόμοιο
θαρσύνοντ' ἑτάρους καὶ ἐποτρύνοντα μάχεσθαι

Σ 372-3 τὸν δ' εὗρε ἱδρώοντα ἑλισσόμενον περὶ φύσας
σπε[illegible]

Τ 4-5. εὗρε δὲ Πατρόκλῳ περικείμενον ὠκέα θοῦρον
κλ[illegible]

Ψ 123. [illegible]

εὗρ' ἀδινὰ [illegible]

I 186. τὸν δ' εὗρον φρένα τερπόμενον φόρμιγγι λιγείῃ

K 34. τὸν δ' εὗρ' ἀμφ' ὤμοισι τιτύσμενον ἔντεα καλὰ

νηῒ παρ' ἠγαθέῃ.

Σ [illegible]

τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν

M 303. εἰ περ γάρ χ' ἕρξῃσι παρ' αἰπήεσσι βαίοπος ἀνὴρ

οὐρεσι καὶ δρυόεσσι φυλάσσοντας περὶ μῆλα

The perfect participle in formulae:

B 170. εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μήδεα εἰδότα βουλήν

ἑστηὼς· cf. Δ 90. 328. 366. Λ 198. ~~A 261~~ N 460.

M [illegible] οὐδὲ πύλῃσιν

εὗρ' ἐπικεκλιμένας εὐκήλους καὶ μακρὸν ὀχῆα

λύσαι· χερσὶν [illegible]:

B 258. εἴ κ' ἔτι δ' ἀφρονέοντε κιχήσομαι

Δ [illegible] δύσετο δ' βῆ πόλεος δὲ κιχήσατο Καδμείωνας

[illegible]

A [illegible] μή σε γέρον κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω

ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα

Σ [illegible] εἰ δ' ἦμεν [illegible] ἐνὶ [illegible]

B. 19. τὸν δὲ κίχανεν / εὕδοντ' ἐν κλισίῃ

T 289. νῦν δέ σε τειρήρεσι κιχήσομαι, ὄφρα μελέων

Aftar εἴσιμε

Δ 211. [illegible]

[illegible]

Ζ 364. ἀλλὰ σύ γ' ὄρνυθι πάντιν ἐπειγέσθω δὲ καὶ ὑπὸς

[illegible]

Ω 680. ἀλλ' ὅτε δὴ μέσα [illegible]

ὀρμαίνοντ' ἀνὰ θυμόν

Ader believes λαμβάνειν "to catch" in the sense "to overtake" not "to take hold of"

Ε 160. ἔνθ' υἱὸς Πριάμοιο δύω λάβε Δαρδανίδαο

[illegible]

Δ 230. ὅτε πύξ κέν μιν

μὲν λάβῃ κάμπτῃ [illegible]

Λ 101. ὅτ' ποτ' Ἀχιλλεὺς

[illegible] λύγοισιν

πυκνὰ μεμαὼς ἐν ὅεσσι λαβών

N 261. δούρατα δ' ἀΐσσε· ἐὐδμηθεν καὶ ἔτι καὶ εἴκοσι ἐγείς
ἐσικώς

Following out these notes in the Odyssey we find these examples: after εὑρίσκω

β 109 = ω 145. καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἐγκὶ ἰοιπ

λ 108. βοσκομένας δ' εὕρητε βόας καὶ ἴφια μῆλα

ξ 5. καὶ τ' ἦμαρ [illegible]

κ 252. [illegible]

ο 5-6. εὗρε δὲ Τηλέμαχον καὶ Νέστορος ἐγλαὸν υἱὸν
εὕδοντ' ἐν προδόμῳ Μενελάου κυδαλίμοιο
ἦ τοι Νεστορίδην μελαναὶ ἐδμηκμένον ὕπνῳ
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς

ξ 5. τὸν δ' ἄρ' ἐνὶ προδόμῳ εὗρ' ἥμενον ἠ. ε 151.

β 350 εὗρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν
κῆρας ἀνιηρεύοντας εἰλότας δ' εὖτινας ἐν κύ-

ω 227. τὸν δ' ὃν πατέρ' εὗρεν ἐνικτιμένην ἐν ἀλωῇ
λισσόμενόν τε φυτόν.

κ 409. εὗρον ἔπειτ' ἐπὶ νηὶ θοῇ ἑρίηρας ἑταίρους

ἄκιρ' ὀλοφυρομένους θαλερὸν κατὰ δάκρυ χέοντας

χ 402. εὗρεν ἔπειτ' Ὀδυσῆα μετὰ κτεριόωσι νέεσσιν

ἄμμιν καὶ λύθρῳ πεπαλαγμένον ὥς τε λέοντα

η 137. εὗρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας

δαιτυμόνας κατὰ δῶμα· σὺν αὐτοῖσιν δὲ καὶ αὐτὴ

ω 364. εὗρεν Ὀδυσσῆα καὶ μυκηθμὸν ἀφῆκε συβώτης

πεφυλαγμένος κατὰ μοῖραν ἐπεὶ κεκριτὸς τ' ἄνδρα ἔοικεν

ἔσκε δ' ἔπειτ' ἐπὶ

ε 151

Αἰολ κινέω

κ 61. τὸν δὲ κιχάνει

δεινόμενον παρὰ ἦϊ ἀλὸς καὶ οἷσι τέκεσσιν

ζ 51. κιχήσατο δ' ἔνδον ἐόντας

ο 260. ὦ φίλ' ἐπεί σε θύννα κιχάνω τῇδ' ἐνὶ χώρῳ

γ 169. ἦν Ἀέθλῳ δ' ἔκιχεν δολιχὴν πλόον ὁρμαίνοντας

ο 258. τὸν δὲ κιχάνει

ἔνδοθι· εὐχομένῳ δὲ διὰ παρὰ νῆ μελαίνῃ

τ 400. Αὐτόλυκος δ' ἐλθὼν Ἰθάκης ἐς πίονα δῆμον

πρώτου νέον γεγαῶτα κιχήσατο δυῶκι

ε 58. τὴν δ' ἔνδοθι πέπλον ἑοῦσαν

After λαμβάνω

α 193. εἶτ' ἄν μιν κέρτος καὶ χεῖρας λάβοιεν

ἕρπυγγε· ἐνὶ γυναῖκ' ἀλωῆς οἰνοπέδοιο

ι 418. εἴ πού τον μετ' ἄεσσι λάβοι στείχοντα δύμηξε

After εἶμι

η 50. ὑμεῖς δὲ δυστρεφέας βασιλῆας/ εἶσιν δεινιόωντας

ν 407. δύμεις ἰὼν νε σύεσσι πεφυγμένον

The [illegible] of [illegible] has to do with [illegible] — not [illegible] which can I think be explained only on the principle of [illegible] sight.* The correct [illegible] by the time of the Iliad and [illegible] discernible in either the Odyssey or Hesiod.

* As συνεῖσι λαμβάνω "I seize," may take a circumstantial participle in any tense. cf. the aor. Δ 463. ο 386. ρ 327

Verbs that designate the end of an action

[illegible] and verbs of kindred meaning [illegible] κορέννυμι & have enough, and κάμνω, & am weary, are combined with the participle

[illegible]

Β 378. ἐγὼ δ' ἦρχον κελεύοντες

Γ 147. ἦ ῥα καὶ ἦρχε λεχώδεα κιών

Ι 191. δείματος Αἰακίδην ὀπάσειν λίγξειεν ἀοιδῆς

Γ 66. οὐδ' ἀποληγεῖ / χαλκῷ δηιόων

Ψ 224. Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων

[illegible] ὅτε λίγξειεν ἀοιδῶν θεῖος ἀοιδός

[illegible]

Λ 506. πώεσιν ἀρισείουσιν Μαχάονα

Χ 502. αὐτὰρ ὅ γ' ὕπνος ἕλοι πάυσειέ τε νηπιαχεύων

μ 400 + 426. ἄνεμος μὲν ἔπαυσε λαίλαπι δῦναι

Ο 717. Ἕκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐκὶ μεθίει

[illegible]

ρ 517. ἀλλ' οὔ πω κεκότηκε διηνεκὲς ἦν ἀγορεύων

ξ 147. οὐ τι διαπρήξαιμι λέγων ἐπὶ κῆδεϊ θυμῷ

Μ 222 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἑοῖσιν

La Roche at A 168 includes here several examples where the participle is not supplementary but

Δ 56. οὐκ ἀνύω φθονέουσα, "I do not accomplish anything by grudging": contrast ρ 517. Ales. o. 294. ὄφρα τάχιστα / νηῦς ἀνύσειε θέουσα διὰ τρηχὺς ἁλὸς ὑγρὴν ὕδωρ and. I 326. ἤμπτε δ' ἑκόντε διέργοντ' ἀργαλέον πόλεμον

μεδέηκεν by λύτ auf and compares O 717. Here

With verbs of this class the action is

the participle

Cf

as for example Θ 499. ὁ δ' ἐφορμηθεὶς ὅτου ἵππος φύγε δ' ἀνδρῶν. This is the case in Σ 48. which

ἀποδύμεν ἠὲ καὶ ἔρξαι "but if he is the first to do evil to you either to flee etc." and

οὐδέ ποτ' ἠμελέοντες κομέειν καὶ ὀΐεσσι

Ν 687. σπουδῇ ἐπιζεύοντες νεῶν ἔχον Λ 801 = Π 43 Ξ 501.

, this accounts for the tense of the participle in the last example of Ameis-Hentze V 187. Auth.

The examples with κορέννυμι in Homer are Λ 88. ἐπεί τ' ἐκορέσσατο χεῖρας / τύμνων δένδρεα

Σ 287. ἦ οὔ πω κεκόρησθε ἐσκυμένοι ἐνδόθι πύργων;

Χ 427 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε

δ 541 = κ 499. αὐτὰρ ἐπεὶ κλαίων τε κωκυτοῦ τε κορέσθην

υ 59. αὐτὰρ ἐπεὶ κλαίουσα κορέσσατο ὃν κατὰ θυμόν

With κάμνω:

Ψ 64. μάλα γὰρ κάμε φαίδιμα γυῖα / Ἕκτορ' ἐπαΐσσων

Ζ 262. ὡς τύνη κεκμηκας ἀμύνων σοῖσιν ἑτῆσιν

Η 6. ἐπεί κε κάμωσιν ἐυξέστης ἐλάτῃσιν / πόντιον ἐλαύνοντες

Φ 26. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων

Ρ 658. ὅς τ' ἐπεὶ ἄρ κε κάμῃσι κύνας τ' ἄνδρας τ' ἐρεθίζων

Π 107. ὁ δ' ἀριστερὸν ὦμον ἔκαμνεν

ἔμπεδον αἰὲν ἔχων σάκος ἀΐδηλον

Δ 244. ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσι

Θ 449 οὐ μέν θην κάμετόν γε μάχῃ ἔνι κυδιανείρῃ
ὀλλῦσαι Τρῶας

Α 168. ἐπεί κε κάμω πολεμίζων

Β 101. τὸ μὲν Ἥφαιστος κάμε τεύχων cf. Η 220. Θ 195 Τ 368.

Ω 613. ἦ δ' ὅ γε οἶτον μνήσατ' ἐπεὶ κάμε δάκρυ χέουσα

φ 150. πρὶν γὰρ κάμε χεῖρας ἀνελίσσων

426. οὐδέ τι τῶν σκοτίων ἤμβροτον οὐδέ τι τόξων
δὴν ἔκαμον τανύων

Add two cases when the participle agrees with the real subject in the dative.

Δ 28. καμέτην δέ μοι ἵππω | λαὸν ἀγειρούσῃ

μ 233. ἔκαμον δέ μοι ὄσσε | πάντῃ παπταίνοντι

No instance of the participle with either of these verbs occurs in Hesiod.

The construction of λανθάνω, τυγχάνω and φθάνω has been discussed by Dr. Gildersleeve A. J. P. XII 76-79, and it will only be necessary to cite the instances from Homer and Hesiod [illegible] of these so far as continuance, attainment and completion are concerned. For φθάνω, λανθάνω and λήθω this is absolutely true, apparent exceptions being explained [illegible]. The examples with φθάνω are:

Ι 507. φθάνει δέ τε πᾶσαν ἐπ' αἶαν | λιπτοὺς ἀνθρώπους

Ν 816. ἦ κε πολὺ φθαίη ἐὺ νεομένη πόδας ὠκὺς | χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε πρόσθορούσά τε.

as the aor. precede there is no violation of [illegible]

Κ 308. ἴνα μή τις Ἀχαιῶν χαλκοχιτώνων | φθάνῃ ἐπισσύμενος ῥηϊδίην

Ψ 444. φθήσονται τοιοῦσι πόδας καὶ γοῦνα κάμοντε | ἦ ὅμιλον

[illegible] the future is clearly correct.

Λ 451. φθῆ δέ τε τέλος ἀνιηρὸν ἰὸς ταχύς

Λ 51 φίλον δὲ μιν' ἵππων ἐπὶ ἰσφύι κοσμηθέντες

Π 314. ἔφθη ἀκαχμένος ὀξυόεντι σκέλος ἀ. 32 z Ψ 805.

Π 383. ἀλλὰ φθάσωμεν ἕλόντες ἐπ' ἀγρὸν νόσφι πόλῆος

χ 91. ἀλλ' ἄγε μιν φθῆ

Τηλέμαχος κατόπισθε βαλὼν

λ 58 ἔφθης εἶπὼν ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ

[illegible]

Ψ 114 λαθέσθαι καὶ λίθου

N 721. οἱ δ' ὅπιθεν βάλλοντες ἐλάνθανον

θ 93 = 532. ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων

K 280 οὐδέ σε λήθω / κινύμενος

N 273 [illegible]

λήθω μαρναμένους

N 466 ἀλλ' οὐ λήθ' Ἀδάμαντα τιτυσκόμενος καθ' ὅμιλ-

Ω 118 οὐδέ μιν ἔτλη / φαινομένην λίσσεσθαι

Ω 486 τὸν δ' οὔ τις ἐνὶ μεγάροισι γυναικῶν

λήθει ἐϊσάμενος

π 94 οὔ τί με λήθεις / ἔρδουσα μέγα ἔργον

Π 152 οὐδ' ἔμ' Ἀθήνης / λῆθεν ἀπὸ σπείρων κιών

after verbs of seeing.

μ 17. οὐδ' ἄρα Κίρκην / ἐξ Ἀίδεω ἐλθόντες ἐλεύσεσθαι.

ν not belong here as the participle is not

is not "nor did we return from H. without the

/ K.

(ν needed but "nor did we remain unnoticed

by K. after we had returned from H.

In X 198. the fut. is durative hence the pres. part

λήσει ἐπερχομένη.

When οὐκ ἔλαθε = φανερὸς ἦν it is equivalent to

an imperfect and takes the pres. part. as

P 676. οὐκ ἔλαθε πατὴρ / ἵππων ὠκυπόδων ἀπομαστιζόμενος

μ 13

The instances of the correct use

P 89. οὐδ' υἱὸν λάθεν Ἀτρέος ὀξὺ βιβάσας

P 2. οὐδ' ἄλιδ' Ἀτρέος υἱὸν ἀρηίφιλον Μενέλαον

Π 112. οὐδ' ἐλιδ' Ἀγχίσαο παῖς λευκώλενον Αἰνείαν
ἀντίθ Πηλείωνος ἰὼν ἐνὶ σύλλιδι ἀνδρῶν

Ψ 330. τὸν δ' ἐν Ἀφαιτίῃ [illegible]

[illegible]

X 166. τὸν δ' ὁ γέρων ἐλέαιρε [illegible]

Ω 332. τὸν δ' οὐ λάθεν εὐρύοπα Ζεύς / ἐς πεδίον προφανέντα

ν 270. λάθον δέ ἑ δυμὸν ἀπούρας

δ 527. μή ἑ λάθοι περιών

μ 220 μή σε λάθῃσιν / κεῖθ' ἑξορμήσασα

With all these verbs the construction may be reversed:

Η 141. πρὶν γὰρ Λυκόοργος ὑποδὺς / σεῦρι μέσον περόνησε

Ε 119. ὅς μ' ἔβαλε φθάμενος cf. Ν 387.

Φ 576. εἰ περ γὰρ φθήμενός μιν ἢ αὐτίκα ἦε βάλῃσιν

Ψ 779. ὡς ἤλθε φθάμενος

Ψ 515. τὸν δ' ἄρ' ἐπ' Ἀντίλοχος Νηλήιος ἤλασεν ἵππους

κέρσειν οὔ τι τάχει γε παραφθήσεσθαι Μενέλαον

Τ 119. αἴ γάρ μιν ζωόν γε κιχήσεται ἦ κεν Ὀρέσταο

κτείνεν ὑποφθάμενος, οἱ δέ κεν ἰσάριθμον ἀντιβολήσαις

τῶν δ' Ἑλένης τανύπεπλος ὑποφθαμένη φέρε μοῖρα

Ι 478. καὶ δώτορες ἐρικύδεα κείθι μάλ' ἄστε λαθὼν φύλακας ἐπὶ κιόντε

Λ 251. στῆ δ' εἰρὺς ὑὸν δουρὶ λαθὼν Ἀνθεμίωνα δῖον ἐφ. Ο 541

Μ 390. ἔγχει δ' ἀπὸ τείχεος ἄλτο λαθών

[illegible]

ρ 305. κύντερ' ὀνοφλιὴν ἴδον ὑπερβάσσεσθαι ἕκηλοι

μᾶλλον λαθὼν Εὐμαῖον

Ξ 296. ὄφρ' ὅτε πρῶτον περ ἐμισγέσθην φιλότητι

εἰς εὐνὴν φοιτῶντε φίλους λήθοντε τοκῆας

With τυγχάνω the case is different and we must consider whether there is "any necessary association of the three verbs so commonly heard together. A little reflection will show that even theoretically the actions of τυγχάνω and its participle are not so necessarily coincident as is the case with φθάνω and its participle, with λανθάνω and its participle. In φθάνω the [illegible] can get through the door before the other [illegible] sides of one and the same action. But this is not true of τυγχάνω and the language seems to say that it is not true." A.J.P. XII. 78. τυχάν with the finite verb is not found in Homer except in the [illegible] which sense it is common Σ 98. 582. 858. N 371. 397 Π 623. Ψ 726. ο 188. τ 452. as is τυχόντες Δ 106. Ε 579. Μ 189. 394. ζ 13 Once or twice there is traces of this construction: Ο 581. ἐπεύχετο μὲν

and once τυγχάνω in the sense to succeed is construed with the participle Ψ 466. καὶ οὐκ ἐτύχησεν ἑλίξας But the ordinary prose construction is found only § 334. = τ 291. τύχοις γὰρ ἐρχομένῳ νηῒ and then

"we have in the constructions of τυγχάνω a near analogy to the typical constructions of φθάνω with which word τυγχάνω has some affinity"

If this is so there ought to be no trouble about the aorist of τυγχάνω with the present participle which would represent the conclusion of the

Heard in proportion to his bulk exhibits about the same number of examples. With φθάνω the construction does not occur Ητις found with λανθάνω Τ 471. ὅτινα λελάθοι πτόλεμος and with λήθω

μήτ' ἐν γιγνομένων πολιὸν μήδ' ὥριος ὄμβρος

The reverse construction is seen Ψ 52. ἑλεῖν

coincides with τελέσας Ψ 570. τὴν φθέμενος οἵνης

must be made εἰ περιίζειν is open to

objections. The only instance of the participle

μήτ' τυχόν is in

μήτ' ἐν γιγνομένων πολιὸν μήδ' ὥριος ὄμβρος

In dealing with verbs of emotion the first case we have to consider is where the participle itself expresses a state of feeling that is subordinate to the main notion of the sentence. Here the participle in the [illegible] case i.e. it expresses the feeling of [illegible] it [illegible] a causal significance.

In Herod the examples are: 63

Present Participle 42

Σ 86. ζῶε δ' ἀχαλλόμενος σὺν ἐυσφύρῳ Ἠλεκτρυώνῃ
ᾗ ἄλεγε.

Τ 68. εἰ τότ' ἴσαν πρὸς Ὄλυμπον ἀχαλλόμενοι ὅτι καλῇ
Φ 619. δῆσε κρατερῷ ἐνὶ δεσμῷ
ἠνορέῃ ὑπέροπλον ἀχεύμενος ἠδὲ καὶ εἶδος
καὶ μέγεθος

Σ 96. μέγα δὲ φρεσὶ ἔβρυε χάρμῃ ἰδὼς ἔχεν δοὺν ἄρηα cf. Σ. 434.

Τ. 532. τεῦτε γ' ἄρ' ἀχνύμενος τίμα χριοῖσιν ἰδών.

W. 251. ἀθάνατοι φράζονται ὅσοι σκολιῇσι δίκῃσιν
ἀλλήλους τρίβουσι θεῶν ὄπιν οὐκ ἀλέγοντες

W. 399. μή μοι σὺν πάντεσσι γυναικί τε θυμὸν ἀχεύαν
ζωιοῦς βιότου καὶ γείτονας

S 93. ἦ που μάλα μισεοπεχθὴς ὀπίσω | ἦν ἄγαν ἀχέων

S 435. ὁ δέ οἱ σχέδον ἤλυθεν ἀχνύμενος κῆρ

cf. Τ 623. x

W 357. ὃς μὲν γάρ κεν ἀνὴρ ἐθέλων, ὅτε κεν μέγα δαίῃ

cf. Τ. 1146.

Τ 98. εἰ γάρ τις καὶ πένθος ἔχων νεοκηδέι θυμῷ | ἄγχι

Τ 456. ὃς ἀτὰρ χθονὶ δῶμα τίθει | νηλὲς ἦτορ ἔχων

cf. Τ 611. W 495

Τ 23. εἶπε δ' ἔπ' ἐσχατιῇ, μεγάλης ἐν πείρασι γαίης

W 112. ὡς τε θεοὶ δ' ἔξοχα σκιδέα θυμὸν ἔχοντες cf 170.

S 23. τῷ δ' ἅμα τῆμενοι πολέμοιό τε φυλοπίδος τε
βοωτὴ ---- ἕσπετο

Σ 196. παρὰ δὲ Λειμῶ τε Φόβῳ τε
ἔσταθεν ἱέμενοι πόλεμον κατὰ δύμεναι ἀνδρῶν
cf. Σ. 304. 231.

Σ 31. ὧρτο δ' ἀπ' Οὐλύμποιο δ' ἄλτο φρεσὶ βυσσοδομεύων

Ψ 33 τοῦ κε κορεσσάμενος νείκεος καὶ δῆριν ὀφέλλῃ

Σ 414. καὶρ' ἔμβαλε χάλκεον ἔγχος
σπερχνὸν ἐοῦ παιδὸς κοτέων περὶ τεθνηῶτος

Γ 315. τὴν ἔρεφε δὲ λευκώλενος Ἥρη
ἥλιτον κοτέουσα βίῃ Ἡρακληείῃ

Σ 176. τὼ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέοντε μαχέσθην

Σ 403 ἀλλήλοις κοτέοντε ἐπὶ σφέας ὄρνυτο δῆριν

Σ 27. ἦρχε δὲ πᾶσιν ἐὺς πάϊς Ἀλκινόοιο κυδιόων λεῶσι

Σ 103 [illegible]

Ψ 532 [illegible]

Σ 351 [illegible]

Σ 47. πανύχιος δ' ἄρ' ἔκειτο σὺν κεδνῇ παρακοίτι
ἱεμένη δώροισι ποθυχρύσου Ἀφροδίτης.

Ψ. 481. ἤματι δ' ἐν τριτάτῳ [illegible]

[illegible] στορεύων κεκονιμένος οὐ μάλα χείρων

[illegible] ῥεῖα φέρει χείρων τε, τοξεύσι δὲ κοῦος ὀπάζει

[illegible]

Ζεὺς Κρονίδης ἔκρυψε χολούμενος οὕνεκα κλ.

[illegible]. καὶ περ χωόμενος πάλιν ἤθελε μήδεα εἰδώς

[illegible] Ὡς φάτο χωόμενος Ζεὺς ἤφθιτα μήδεα εἰδώς

Υ 67. ἔξαγε δ' ἔνδα περ ἄλλοι ἔσαν θεοὶ ἠδ' ἄνδρες πάντες

[illegible]

W. 39. οἳ ἦσιν δίκην ἐκέλευσε δικάσσαι ἣν ἑλόντε

S 169. ἐν δὲ συῶν ἀγέλαι χλούνων ἔσαν ἠδὲ λεόντων

[illegible]

Aorist Participle 10

[T 868] ῥῖψε δέ μιν θυμῷ ἀκαχὼν ἐς Τάρταρον εὐρύν

S 116. μείδησεν δὲ βίῃ Ἡρακλείῃ / θυμὸν ἀγαζόμενος

S 98. ἰδὼς ἔχεν δοιὰ κέρα καὶ ὠκυπόδων ἀέθλων

μηδὲν ὑποδδείσας κίνυν Ἄρεος ἀνδροφόνοιο ἦντ.

T [illegible]

ἄψ αὖτις μνήσαιτο πρὸς ἠῖθέ μητέρα κεδνήν

Δ 202 δεινὰ δ' ἐς ἀλλήλους Ἑλλήνων ὄρμασι θυμὸν ἔνασσαν

Γ 351 τὸν δὲ μέγ' ὀλίζονας προτέρη νεφεληγερέτις Ζεύς

Ν 631 ὃς δέ κεν ὠϊστῷ ἕλῃται ἀνδρὶ δεΐξῃ τιθήσας

Ν 633 ἀλλὰ Ζεὺς ἔκρυψε χολωσάμενος φρεσὶν ἦσιν

Ν 63. τὸν δὲ χολωσάμενος προτέρη νεφεληγερέτις Ζεύς

Δ. 12. ἦ μάν οἱ πατέρ' ἀπέκτανεν ἠδὲ χολώσας

χωσάμενος περὶ βοῦσι.

Perfect Participle

Α 22. εἰ γάρ τις καὶ πάντας ἔχων νεοκοτέϊ θυμῷ

ἄζηται κρατέϊν ἀκαχήμενος

Δ 244 ἂν δὲ θεοῖσι

λείρῃ ἔχων μακάρεσσι περὶ σφετέροισι τέκεσσι

δειδιότες

Δ 444 κτεινέμεναι μεμαὼς ὀκέας ἔμβαλε χάλκεον ἔγχος

Δ 453. καρπαλίμως ἐπέφνε βίῃ Ἡρακληείῃ / κεκμηῶτα μεμαῶτα

Δ 2ΟΙ. ἄνδρες ἐμαρνάσθην πολεμήϊα τεύχε' ἔχοντες

τὼ μὲν ..... τὼ δὲ πλησίον ἑσταότην

Δ 509. ἦ δέ τε ἦλθε / ἔρχεται ἐμπεδέουσα

Ε 3 [illegible]

The examples given show the extremely simple nature of the construction. It is merely a particular case of the circumstantial participle in which owing to the meaning of the words, an extra linguistic causal influence is rendered easy, and still there are not many of these examples from Homer in which one feels strongly tempted to make it. The Iliad shows about the same bulk of examples of the same nature.

The difference in the kinds of time determines the choice of tenses.

Ψ 222. ὡς δὲ πατὴρ ἐὺ παῖδ' ὀδύρεται ὃς τέ οἱ ἄλλων
νυμφίων cf. Ψ 224.

Σ 32. Ἀντίλοχος δ' ἑτέρωθεν ὀδύρατο δάκρυα λείβων
χεῖρας ἔχων Ἀχιλῆος cf. X 79. Ω 714.

Σ 33. πανύμνιος Πάτροκλος ἀποσυλήσων γενέσθαι γ' ὀπτ.

Σ 29. δμωαὶ — δμῳὰς ἀμφιπόλους μετὰ τῇσιν

N 88. τοὺς οἵ γ' εἰσορόωντες ὑπ' ὀφρύσι εἴκελα λείβειν

Σ 110 κλαίουσαι νύκτας τε καὶ ἤματα δάκρυ χέουσαι

Φ 150 σε μήτηρ/ἐνδυμένη λεχέεσσι γοήσεται cf. X 353.

I 22. ἀλλὰ λίην μέγα πῆμα, διστρεφές, εἰσορόωντες

[illegible]

Λ 556. τρέσσε δὲ παπτήνας ἐφ' ὁμίλου cf. Γ 603.

K 195. ὁ δ' ἤρ' ἔσπη ταρβησέν τε/βεμβεκίνων

Λ 814. τὸν δὲ ἰδὼν [illegible] Ψ 15. Ψ 130.

Θ 350. τοὺς δὲ ἰδοὺς ἐλέγοε cf. O 12. 44. Π 431. P 44.

T 340. Ω 332.

Z 188. πύξις δ' ἐλέγοε νοήσας

Ω 23. τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες

E 872. Ζεῦ πάτερ οἷ νεμεσίζῃ ὁρῶν τάδε κάρτερὰ ἔργα

O 15. [illegible] ἐσιδὼν ἐκάλεσσεν ὀνομακλυτὸν

P 639 σὺ [illegible] ἐὺν [illegible]

Ξ 257. ὁ δ' ἐπεγρόμενος χαλέπαινεν

Π 786. ὅτε δή ῥ' ἀνδρεσσι κεκευθόμενος χαλεπῄσι

A 488 αὐτὰρ ὁ μήνις νηυσὶ παρήμενος ὠκυπόροισιν

O 104. νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες

Π 491. ὡς ὑπὸ Πατρόκλῳ Λυκίων ἡγὸς ἀριστεύων

Ο 106. ὁ δ' ἀφράμενος οὔτε ἀλεγίζει οὐδ' ὄθεται

Γ [illegible] ἀλλ' ἄγε δὴ φιλότητι πραπίδωμεν ἐυηνέντε ef Ξ 3[illegible]

Ψ 77. μινυνθά περ ἐμπεδίμεν

ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο

Γ 44. ἢ που καγχαλόωσι κάρη κομόωντες Ἀχαιοὶ

φάντες ἀριστῆϊ πρόμων ἔμμεναι

Γ 24. ὥς τε λέων ἰσάφα μεγάλῳ ἰὸν ἐγκέφαλον πεφυὼς

εὐρὺν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα

Η 128. ὅς τις ἐμοὶ μαχέσασθαι ἐναντίος ἔρχεται ἠδὲ ἕκητι

πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε

Ξ 266 χαίρεσκον γὰρ ἐγώ γε δυοῖν ἐπὶ νηυσὶν ἰούσιν

ἐλπόμενος νῆάς τε διηπερέας ἀμφιελίσσας

Δ 279. ῥίγησέν τε ἰδών cf. E 596. Λ 345. M 331.

Ω 585. μή τ' ὀμὸν ἀχνυμένῳ κραδίῃ χόλον ἐν θυμὸν ἔρυκε

λοιδορίῃ ἐπιεικτόν

Ζ 404. ἢ τοι ὅγ' ὣν μεμάδησιν ἰδὼν ἐς παῖδα σιωπῇ

O 628. προμάχους δ' ἐν φρένα καῦτε / δαΐζων,

Υ 28. καὶ δὲ τέ μιν καὶ πρόσθεν ὑπερμενέϊ Κρονίωνι ὁρῶντες

[Ω 9.] τῶν μιμνησκόμενος ὀλοφύρομαι ἠδὲ καὶ ὕπνου

Ω 127. ἠμάτιος δ' ἐπὶ τύμβῳ ἐμῷ ἑτάροιο γόοιο

τῶν μιμνησκόμενοι

Τ 339. ἐπὶ δὲ στενάχοντο γέροντες

μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπε

Ω 504 αὐτόν τ' ἐλέησον / μνησάμενος σοῦ πατρός

Ω 509. τὸν δὲ μνησαμένη ὀλοφύρεται ἠδὲ γοᾶται

κλαῖ' ἄδινά κτέ

Ω 7 αὐτὰρ Ἀχιλλεύς / κλάε μάλ' ἐμνήσατο γ' ἑταίρου

Ω 773. τῷ σε δ' ἔμπεδον κλαίω καὶ ἔμπης ἀμφιπονεῦμαι

Δ 388. ἔνθ' οὐδὲ ξεινοῦ περ ἐὼν ἰπποτὰ Τυδεὺς

τάρβει, μοῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν

Some of these participles could be analyzed as "causal" or "instrumental" but in this case it seems more natural to take them as in apposition to the subject of the principal verb: [illegible]

Ἦλθε δὲ καὶ ἐπὶ δεξιὰ κατὰ ἕρμα κολώνης,
ἔνθ' ἵππων κρατέουσι Δαναοὶ θοῦροι Ἀρηϊφίλοιο
θοῦρος ἐὼν παρὰ νηυσὶ μελαινάων ἀλεείνων

A 330 οὐδ' ἄρα τοι παρεόντι γ' ἐπὶν ἐμὸν ἔγχος Ἀχιλλεῦ
cf. Δ 255. 283. 311. Θ 278. K 190.

N 344. μηδὲ τὸν ἡμαθόεντα διὰ κλειτὸν ποταμοῖο
ὃς τότε γηθήσειεν ἐπὶν ἐμὸν πόνον οὐδ' ἀλεείνοι

Ω 320. οὐδ' ἄρ' ἐπὶν ἐμὸν ἔγχος ἀλεείνων

H 127. τὸν μὲν ἔπειτα μετ' ἐγχείῃ ἐπιβήσεσθαι ἑῷ ἐπὶ
πέντε δ' Ἀργείων ἐρέων γενέσθαι τε τόκεσσι τε

H 214. τὸν δὲ καὶ Ἀργείοι μὲν ἐπιβήσεσθαι ἑῷ ἐπὶ

Ω 490. ἀλλ' ἦτοι κείνός γε σέθεν ζωόντος ἀκούων
χαίρει τ' ἐν δαμῷ

Γ 112. ὣς ἔφαθ' οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε
ἐλπόμενοι παύσεσθαι ὀϊζυρῆς πολέμοιο

Σ 89. κεκλήσονται γὰρ ἐμοὶ ἐπὶ δηρὸν ἐόντι

Λ 711 ἔρις τ' ἄρ' ἔσται πολυστονος ἠδὲ μάχεσθαι

Γ 76. ὣς ἔφατ' Ἕκτωρ δ' αὖτε χάρη μέγα μῦθον ἀκούσας
= H 54. cf. Γ 185.

Γ 23 ὣς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας

Γ 36 ὣς ἐχάρη Μενέλαος Ἀλεξάνδρου δυσειδέος
ὀφθαλμοῖσιν ἰδών

A 47[illegible]. ὁ δὲ θρασὺ τέρπετ' ἀκοντῶν

Λ 643. μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες

T 1[illegible]. τέρπετο δ' ἐν χείρεσσιν ἔχων δουρὶ ἀγλαὸ δῶρα

I 336. τῇ παριόντων / τερπέσθω

Β 77[illegible] δίεσσιν τέρποντο καὶ ἀμφεπένοντο ἕκαστος

T 1[illegible]. συνὸς καὶ ἀρούρης μοῖρ' ἐπιπολὺ βοῦς τετραφυῖα λέπεσσι

Ψ 188. ἀλλ' αὐτῶν τέρποιτο μένος

Υ 28. ἡμεῖς δ' αὖθ' ἕτεροι θρασὺν Ἄρεα τερπόμεθ' ἄμφω

Λ 633 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρόωντες

Δ 9. ἀλλ' ἦ τοι νόῳ ἐσθλὰ μετὰ φρεσὶν εἰδομένοισι
τέρπεσθον

Ε 761. οἳ δὲ ἄνακτι

τέρποντ' Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
ἄφρονα τοῦτον ἔχοντες

Ω 636. λίτομεν νῦν μιν τάχιστα δυσωπῆσαι τόκα καὶ γὰρ
σπεῖο τοῦ πλεῖστα παρηγορέει [illegible]

K 35. τῷ δ' ἀσπάσιος γένετ' ἐλθών

P 636. [illegible]

χερμὰς φέρων ἀνδρῶν τε καὶ ἵππων κυδιόωντας

Γ 224. οὐ τύτε γ' ὧδ' Ὀδυσῆος ἀγακλειτοῦ μεμάκμεν εἶδος ἰδόντες

P 473. τεύχεα δ' Ἕκτωρ

αὐτὸς ἔχων ὤμοισιν ἀγάλλετο Αἰνεΐδαο cf. Σ 192.

Θ 76. οἱ δὲ ἰδόντες

θάμβησαν καὶ πάντας ὑπὸ χλωρὸν δέος εἷλεν

Ω 483. ὡς Ἀχιλεὺς θάμβησεν ἰδὼν Πριάμοιο θαλείδεα

Ω 632. [illegible] Πριάμοιο θάμβησε Ἀχιλλεύς

εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων

P 694. ὣς ἄρα τὼ Λυκίοισιν ἐπείσετον μῦθον ἀκούσας

Ω 403. ἀσχαλόωσι γὰρ ἥδε καθήμενοι

B 292. καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ οἷο λιάσθη

ἀσχαλόων [illegible]

Σ 320. ὁ δέ τ' ἄχνυτο ὕστερος ἐλθών

E 403. σχέτλιος ὑβριμόθυμος ὃς οὐκ ὄδυρε' ἰόντα μέζονα

K 493. μηδὲ προμνήσατο θυμῷ

νεκρούς ἀμβολίνοντας

In two cases the action that is bringing the main prominent is expressed by the participle

Θ 207. αἱ γὰρ γὰρ κ' ἐθέλοιμι σὸν Διὶ πατρὶ φίλον
Τρῶας ἀπωσέσθαι καὶ ἐφυκέμεν εὐρύοπα Ζεὺς
αὐτῶν κ' ἔνθ' ἀκέχοιτο κεκμηῶτας δὲ σ' ἐν Ἴδῃ

Ξ 257. ὁ δ' ἐπιγρόμενος χαλέπηνεν

ῥίπτασε καὶ ἔβαλε δόρυ

In the following cases the time or circumstances when the principal action takes place are indicated by the participle

Ψ 385. ὁ δ' ἐπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιο

N 86. καὶ σφιν ἄνετο κατὰ δεινὸν ἰνίγνυτο δακρυόεντα
Τρῶας

Γ 438. δάκρυα δέ σφιν

θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισι

Π 508. Γλαύκῳ δ' αἶνόν ἄχος γένετο φρεσὶν εἰσαΐοντι

Σ 395. ὅτε μ' ἄλκιμος ἐφίκετο πῆλε πεσόντα

Ψ 371. πάτροος δὲ θυμὸς ἐκάστου λίπεν ἐμπεδον

Ξ 501. Ἀτρεΐδην κοσμήτορα λαῶν ἀλλὰ μάχῃ
γυθεὶ ἐνὶ στήθεσσι φόνοι καὶ φύζαν Ἀχαιῶν
δερκομένῳ

It has the participle as in all the other cases;
it shows the same transition, though we do not
find the nominative and the genitive as in the
rest. The examples are:

Of the accusative

Ε 863. τὸν δ' ἄρ' ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς
δειδιότας· πάντα γὰρ ἤρχε Διὸς θυγάτηρ Ἀφροδίτη

Υ 45. Τρῶας δὲ τρόμος αἰνὸς ὑπήλυδε γυῖα ἕκαστον
δειδιότας ὅθ' ὁρῶντο ποδώκεα Πηλεϊάωνα

Ν 482. δείδια δ' αἰνῶς | Αἰνείαν ἐπιόντα

Θ 378. ἦ νῦν Πριάμοιο πάϊς κορυθαίολος Ἕκτωρ
γυθήσει προφανέντα ἀτὰ πτολέμοιο γεφύρας

Ε 561. τὼ δὲ πεσόντε [illegible]

Ω 20. φῶτ' ἐλεαίρων | καὶ πεδάγοντα περ

Η 27. ἐπεὶ οὔ τι Τρῶες ἀπολλυμένους ἐλεαίρεις

Ι 302. οὐδ' ἄλλους περ Παναχαιοὺς | τειρομένους ἐλέαιρε καὶ οἰκτείρ

N 16. ἕλετο δ' Ἀχαιοὺς | Τρωσὶν δαμασσαμένους

[N 353] ἤχθετο γὰρ μὰ | Τρωσὶν δαμασσαμένους

X 332. ἐμὲ δ' οὐδὲν ὄπιζεν νέφιν ἐσσυμένοιο

Ψ 709. πόθεν γε μὲν ἐσθλὸν ἐόντα

Τ 300. τῷ σ' ἅρμασι καὶ ἀρούρῃ πεδησόμεθ', μειλίσσων δέ

Θ 245 = Ρ 648. ὣς φάτο τὸν δὲ πατὴρ ἐλεφαίρετο δάκρυ χέοντα

Ω 95. [illegible]

Τ 75. ὣς ἔφατ' οὐδ' ἐπίθοντο ἐπικρήδεες Ἀχαιοὶ

μῆνιν ἀποινύσθην μεγαθύμου Πηλεΐωνος

Ζ 362. οἵ μοι ἐγὼν [illegible] ἐπιτέλλεται [illegible]

Δ 417. τοὔνεκ' ἄρ' οὐ μέγα πένθος Ἀχαιῶν δηωθέντων

Λ 250. κρατερὴ γάρ ἑ πένθος

[illegible]

Σ 89. νῦν δ' ἴσα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη

παιδὸς ἀποφθιμένοιο

Μ 392. Σαρπηδόντι δ' ἄρα γένετο Γλαύκου ἀπίοντος

Ν 417. ὣς ἔφατ' Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοισιν = Ξ 458: 488.

Π 451. Πατρόκλου δ' ἀπὸ [illegible]

Σ 337 δώδεκα δὲ πρυτάνιες τυρῆς ἀποδειροτομήσω
Τρώων ἀγλαὰ τέκνα σέθεν κταμένοιο χολωσείς = Ψ
N 660 --ὣ δὲ Πάρις μετὰ δῆριν ἀνακρίνων ἀνδρῶν ἡδὲ
Φ 116. καὶ κεν δὴ τὸν ἔπειτα ἀπερύκακον ἐν πολέμοιο
N 207. καὶ κεν δὴ τὸν ἔπειτα ἀπερύκακον ἐν πολέμοιο
νίωνται σέθεν ἀνδρῶν ἡδὲ γυναικῶν
Ο 564. οὐδέ νύ σοι περ
ἐντρέπεται φίλον ἦτορ ἀνεψιοῦ κταμένοιο
Α 411. σέθεν δὲ γὰρ καὶ ἄλοχος καὶ παῖδες ἔσονται
Θ 481. σέθεν δ' οὐκ ἀλεγίζω | χωομένης
Θ 483. οὔ σευ ἐγώ γε | σκυζομένης ἀλέγω
Ψ 70 οὔ μέν μευ γούνατα δύνεις ἀλλὰ βιάζεις
Λ 811. ἀλλ' οὐδ' ὣς περ σεῖο μεθήσω τειρομένοιο
Ω 510. Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος ἀμ Ρ 19.
Θ 513. ὦ πόποι αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ
ὀλλυμένων Λαναῶν κεκαδήσεαι οὐδέ περ
Π 16. τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα πεθνηώτων
Θ 1. ἀλλ' [illegible]
Β 16. [illegible]

Of the dative:

Ε 682. χάρμη δ' ἅρμα σὺ προσιόντι
Σαρπηδὼν Διὸς υἱός

Ω 705. εἴ πως καὶ χωόντι μάχης ἐκνοστήσαντι
χαίρετ'

Ξ 504. ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται

Δ 414. οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
ὀτρύνοντι μάχεσθαι ἐυκνήμιδας Ἀχαιούς

In Hesiod the construction is in about the same state as in the Iliad, the bulk however is somewhat smaller. Perhaps this is due to the nature of the work; it may be noted that only 3 examples come from the Theogony, the shield furnishes 5 but none are between 115 - 454. which goes to show that the nature of the subject is in part at least responsible for the difference

The examples are:

T. 37. τὰ Διὶ πατρὶ

ὑμνεῦσαι τέρπουσι μόγις νέον ἐντὸς Ὀλύμπου

155. ἡ δ' ἐντὸς στοιχείου ἔδος πελάσσῃ | εἰσινεμένη

680 ἐπέστενε Οὐρανίῃ ἐνὶ χώρῃ | εἰνομένῃ

S 65. κεχάρητο δὲ κόσμος ἀμύμων | ἐλπομένοις

92. ἦ που πολλὰ μετοστοιχεῖ ὀπίσσω | ἦμι ἄϊστα ἔχεσθαι

99. ὃς νῦν κεκλήγῃς περιμήκεσιν ἱερὰ ἄλσεσι

115. μείξασαν δὲ βίῃ Ἡρακλείῃ ἐνὶ ὤμῳ γηθῆσαι

W 53. χεῖρες πῦρ κλέψαι καὶ ἐμὰς φρένας ὑπερπεπόνθασι

58. ὦ· καὶ ἅπαντες

τέρπονται κατὰ θυμὸν ἐὸν κακὸν ἀμφαγαπῶντες

205 ἡ δ' ἐλεὸν γραπτοῖσι πεπαρμένη ἀμφ' ὀνύχεσσι

μύρεται

476. καί σε ἔολπα

γηθήσειν βιότου ἀϊρευμένην ἔνδον ἐόντος

S. 454. ἐὺ παιδὸς κοτέων περὶ τεθνηῶτος

W. 24. γηλῷ δέ τε γείτονα γείτων | εἰς ἔριν ὀτρύνῃσι

312. τάχα σε γηλώσει ἀέριος | πλουτέοντα

Adjectival Uses of the Participle

After finishing the investigation of the uses of the participle in which the verbal side of its nature is more prominent there remains for consideration the cases in which it stands in closer relation to the noun. A thing may be marked out not only by qualities that are fixed and inherent in it but also by the actions that it performs or by the effects of actions that have been performed on it. For attributing such qualities to the noun the participle was the most suitable form of expression. In this way the participle came to be used in Direct Attribution - i.e. as an adjective would be used - but with this difference that the participle always retains more or less of the action of the mobility of the verb. According to the degree of this mobility the participle varies all the way from a characterizing epithet to

ormans that has almost hardened to a
conjection from a single [illegible] of
of one action by which the mind has become
was or is affected — a relation that our language
is often forced to express inadequately by a
relative clause. The great advantage of the
participle in this use is economy and
it is especially [illegible] when
[illegible] is forming [illegible]
[illegible] [illegible]
to [illegible] to [illegible] only in
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
an adjective the participle was liable to be
[illegible] [illegible] [illegible] [illegible]
a substantive either with or without the article
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
it with its substantive like any ordinary ad-
jective

The following lists aim at completeness.
In Hesiod I have noted the following instances
of the participle in:

Direct Attribution

Nominative.

T. [850] τρέσε Ἄϊδης ἐνέροισι καταφθιμένοισιν ἀνάσσων

S. 328. νῦν δὴ Ζεὺς κρείσσων ὑμμι δίδοι μεμαρυῖαν ἀνάσσων

T. [324] μέσσῃ δὲ Χίμαιρα / δεινὴν ἀπνείουσα πυρὸς μένος αἰθομένοιο

S 173. ἐμφὶ δὲ κάπρειαι / δοιαί, ἀπουρέμεναι ψυχὰς

249. Κῆρες κυάνεαι λευκοὺς ὀδόντας

T. 812. καὶ χάλκειαι σανίδες / ἀσιγήτῳ, ῥίζῃσι διηνεκέεσσιν ἀρηρώς

S. 271. χρύσεαι δέ μιν εἶχον ὑπερθύριαι ἀραρυῖαι ἐπτὰ πύλαι

S 145. ἐν μέσσῳ δὲ δράκοντος ἔην φόβος οὔ τι φατειός

ἕρπετὸν ὀδοῦσιν πυρὶ λαμπομένοισι δεδορκώς

S. 298-300. περὶ δὲ σφίσιν ὦρος

χρύσειος ἦν κλυτὰ ἔργα περίφρονος Ἡφαίστοιο

σειόμενος φύλλοισι καὶ ἀργυρέῃσι κάμαξι

ῥιπιδόωντος στεφάνῃ.

line 299. has no mss. authority & spoils sense and is evidently

W.[370] μισθὸς δ' ἀνδρὶ φίλῳ ἐιργμένος ἄρκιος ἔσται

T.[851] Τιτῆνές θ' ὑποταρτάριοι Κρόνιοι θ' οἱ μετ' αὐτόν

W. 252 Διὸς ἐκγεγαυῖα cf T. 76.

T 272 ἀθανάτοί τε θεοὶ πάντες ἐρχόμενοί τ' ἄνθρωποι

T [908] Ὠκεανοῦ κούρη πολυγράτου εἶδος ἔχουσα

S 227 κεῖτ' Ἀΐδος κυνέην νυκτὸς ζοφόεσσαν ἔχουσα

T 670. Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο
οὓς ἡ Ζεὺς Ἐρέβεσφιν ὑπὸ χθονὸς ἦγε φόως δὲ
δεινοί τε κρατεροί τε μέγα ὑπέροπλον ἔχοντες

S 188. ἀργύρεοι, χρυσέας ἐλάτας ἐν χερσὶν ἔχοντες

T 75. ταῦτ' ἄρα Μοῦσαι ἄεισαν Ὀλύμπια δώματ' ἔχουσαι

T 545* Ζεὺς ἄφθιτα μήδεα εἰδώς cf 550. 561. W. 731

T 107 πόντος ἀμείλιχος οἴδμασι θύων

W. 207. πάντα ἰδὼν Διὸς ὀφθαλμὸς καὶ πάντα νοήσας

T. 830. χαῖρε ---- πάντοθεν ὦπα ἑείσας ἀθανάτων

T.[757] Νὺξ ὀλοή, νεφέλῃ κεκαλυμμένη ἠερόειδεῖ

S. 265 πὰρ δ' Ἄχλυς εἵστηκεν ἐπαμμυχθή τε καὶ ἀίνη
χλωρή, ἐυστελέϊ λιμῷ καὶ πεπτηυῖα

T 110. ἄστρα τε λαμπετόωντα

Τ 826. ἦν ἑκατὸν κεφαλαὶ ὄφεις δεινοῦ δράκοντος
γλώσσῃσιν δνοφερῇσι λελιχμώτες

Τ 699. ὅσσε δ' ἄμερδε καὶ ἰφθίμων περὶ ὄντων
ἀμφὶ μαρμαίρουσα κορωνοῦ ἐν στεφάνῃσι

Ψ 18. κρουνίδης ὑψιζύγιος ἰδέῃ νεάτῃ

Τ 276. ἰδεῖν τ' εὐρυάγυιαν ἐς Μέδειαν τε λυγρὰ πάθεα

S. 24. Βοιωτοὶ πληθιπποι ὑπὲρ σακέων πνείοντες

T. 367. τόσσοι δ' ἀνδ' ἕτεροι ποταμοὶ κελαινεφὲς ῥέοντες

T. 216. εἰς μέλαν πέρην κελαινῶν Ὠκεανοῦ

χρύσεα καλὰ μέλουσι φέρουσά τε δένδρεα καρπόν

W. 21 εἰς ἕτερον γάρ τίς τε ἰδὼν ἔρχηται κάπον

Of the oblique cases I have collected the following examples:

W. 773. δύω γε μὲν ἤματα μοῦνος

ἔσχ' ἀεσομένοιο βροτῶν ἐρίηρα πένεσθαι

Th. 869. W. 625. ἀνέμων μένος ὑγρὸν ἀέντων

T 324 πυρὸς μένος αἰθομένοιο cf. T. 867. S. 60.

S. 275. τῆλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλυφάζει

W. 755. μηδ' ἱερῶσιν ἐπ' αἰθομένοισι κυρήσας κλ.

S. 135. εἵλετο δ' ὄβριμον ἔγχος ἀκαχμένον αἰχμῇ χαλκῷ

S. 91. ὤρσεν τιμήσων ἀλιτήμενον Εὐρυσθῆα

T. 608. κεδνὴν δ' ἔσχεν ἄκοιτιν ἀρηρυῖαν πραπίδεσσι

S. 137. κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐ τυκτον ἔθηκεν

δαιδαλέην, αἰθομένην, ἐπὶ κροτάφοις ἀραρυῖαν

S.[295] μεγάλων ἀπὸ ὄρχων

βριθομένων φύλλοισι καὶ ἀγρυπείῃ ἐλίκεσσιν

S. 289. [290] κυρωτεύοντα πείσμα[βριθόμενα σιαχύαν

T 21 ἄλλωντ' ἐδητύων ἱερὸν γένος αἰὲν ἐόντων cf 33. 105. 301. W. 718.

W. 56. ἀνδράσι ἐσσομένοισι

T 12. καὶ πότνιαν Ἥρην

Ἀργείην χρυσέοισι πεδίλοις ἐμβεβαυῖαν

T 833. λευκώλενος ἀνακτὶ θυμὸν ἔχουσα

cf. T 61. 139 [116] 114. 239. 896 - Epi [illegible]. W 43

W. 173. Ἐρύγνη τε δόλοιο

T 502. καρπὸν/πρὶς ἔτεος δόλιον φέρει

S. 146. τοῦ καὶ ὀδόντων μὲν πλῆτο στόμα λευκὸν ἐόντων

S 158. ἄλλων τεθνηώτα καὶ μούνου ἔπλετο ποδοῖν

T 131. ἣ δὲ καὶ ἀτρύγετον πέλαγος τέκεν οἴδματι δοῦν

T 839. Ἰκμενονίδη πάντων πέρι μήδεα εἰδώς W. 54.

T 887. Ζεὺς δὲ θεῶν βασιλεὺς πρωτοφανὴς ἄλοχον δόλιον μῆτιν πλείστα θεῶν τε ἰδυῖαν ἠδὲ βροτῶν ἀνθρώπων

T 313 Ὕδρηι — λυγρὰ ἰδυῖαν

T 988 τὸν μὲν τε νέον περὶ ὄντα ἔμπεσε ἐρισθενὴς ἕβδης παῖδ' ἀταλὰ φρονέοντα

T 295 ἣ δ' ἔτεκ' ἄλλο πέλαγος ἀμήχανον οὐδὲ ἔοικεν

θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοισι θεοῖσι

W. 235. τίκτουσιν δὲ γυναῖκες ἐοικότα τέκνα τοκῆσι

W. 780. Μηνὶς δ' ἰσταμένοιο τριακὰς εἰκοστὴ ἐλέσθαι

T 929. Ἥρη δ' Ἠελίοιο κλυτὸν εὐφιλότητι μιγεῖσα
γείνατο καὶ γαμένησε καὶ ἤρισεν ὃς περικύπη
ἐκ πάντων τέχνησι κεκασμένον Οὐρανιώνων

T 850. Τρεῖς δ' Ἀΐδης ἐνέροισι καταφθιμένοισιν ἀνάσσων

W. [1] Μοῦσαι Πιερίηθεν ἀοιδῇσι κλείουσαι

S. 55. κεκριμένην γενεήν·

W. 541. βοὸς ἴφι κταμένοιο

S. [402] ἀμφὶ κταμένης ἐλάφοιο

S. 7. βλεφάρων τ' ἀπὸ κωνείοντα

W. 390. πόντου κυμαίνοντος ἀπὸ πρυμνῆθι

S. [390] πυρὶ λαμπετόωντι

T. 382. ἄστρα τε λαμπετόωντα

S. 145. ὅσσοισιν πυρὶ λαμπομένοισι·

T. [186] μεγάλους τε Γίγαντας
τεύχεσι λαμπομένους δολιχ' ἔγχεα χερσὶν ἔχοντας

W. 231. θαλίης δὲ μεμηλότα ἔργα

T 593. οὐλομένης πενίης οὐ σύμφορα cf. W. 717. T. 225

T 319. ἡ δὲ χίμαιραν εἶκεν πνέουσαν ἀμειμήκητον πῦρ

W. 757. ἐν προχοῇ ποταμῶν ἄλαδε πρυρεώντων

W [655] τὰ δὲ προπεφραδμένα πολλὰ
ἔδη ἔδεσαν παῖδες μεγαλήτορες

T 484. ἄνιρῳ ἐν ἠλιβάτῳ βαθείης ὑπὸ κεύθεσι γαίης
Αἰγαίῳ ἐν ὄρει πεπυκασμένῳ ὑλήεντι

W. 590. γάλα τ' αἰγῶν σβεννυμενάων

T 795. πειθεσμένον εἰς ἐνιαυτόν and W. [561]

W. 591 καὶ ζωὸς ὑλοφάγοιο κρέας μᾶλλον πιοσύνῃς

T [846] κερωνεῦ τε φλεγέθοντες ἴσῃ μανὰν φθινύουσιν [ἐ]

S. 50. διδυμάονε γείνατο παῖδε | οὐκέθ' ὁμὰ φρονέοντε

W. 317. Αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει

and. W. 500.

Very thoroughly analyzed is the participle ἄρμενος and its compound ἐπάρμενος. It presents the peculiarity of being used proleptically. Examples:

Sc. 81. οἵ ῥά μιν ἀσπίζοντο καὶ ἄρμενα πάντα παρῆιχον

W. 407. χρήματα δ' ἐν οἴκῳ πάντ' ἄρμενα ποιήσεται

W. 542. ἀμφὶ δὲ ποσσὶ πέδιλα βοὸς ἱφι κταμένοιο
ἄρμενα δήσασθαι

W 601 αὐτὰρ ἐπὴν εἰς πᾶνια βίην καὶ ὦδε ἐπάρμενον ἔνδοθι οἴκων

W. 627. ὅπλα δ' ἐπάρμενα πάντα πρὸ ἐνικέτοιο οἴκῳ

W. 632. καὶ τότε νῆα θοὴν ἄλαδ' ἑλκέμεν ἐν δέ τε φόρτον
ἄρμενον ἐντύνασθαι,

But the final step in the degradation of the participle is made only when the mobility of the verb and its power of predication are taken from it and it is coupled with its noun by means of the copula like an ordinary adjective. In this construction the participle takes the place of an adjective. In Attic Prose. – cf. W. J. Alexander Participial Periphrases in Attic Prose A. J. P. IV. 291 ff – most of the examples of the present participle are limited to participles that are thoroughly adjectivized or to such as lend themselves

to being conceived as qualities. In Homer also the adjectival function is clear and the construction is frequently eased by a parallel adjective that precedes but the examples of the present participle are mostly poetical complexes like those referred to in speaking of the attributive Participle. This difference however is merely the difference between poetry and prose.

I have collected the following examples:

S. 134. πολλοὶ δ' ἔντοσθεν ὀδόντων
ῥιγεδοί, θανάτοιο λαθιφθόγγοιο δοτῆρες
πρόσθεν μὲν ὀδόντε τ' εἶχεν καὶ ἄκρυοι μῦρον
μέσσοι δὲ γεγοῖ, περιμήκεες ἀὐτὰρ ὄπισθεν
μυρφνοιο φλεγύοο καλυπτόμενοι πτερύγεσσιν

S. [143] πᾶν μὲν γὰρ κύκλῳ κυανῷ λευκῷ τ' ἐλέφαντι
ἠλέκτρῳ θ' ὑπολαμπὲς ἔην χρυσῷ τε φαεινῷ
[λαμπόμενον κυάνου δὲ διὰ πτύχες ἠλήλαντο]

S. 183. ἀργύρεοι, χρύσειαι περὶ χροΐ ἶφι ἔχουσαι

T. 823. οὐ χεῖρες μὲν ἄπτον ἐπ' ἰσχύϊ ἔρημαι ἔχουσι

W. 823. Αἵδε μὲν ἡμέραι εἰσὶν ἐπιχθονίοις νοῦ ἴνεικ
δὶδ' ἄλλαι μετίδοντα ἐκγόνοι οὔ τι φέρουσαι
S. 304. τοὶ δ' ὠκύποδες λαγὸς ἦρεν
ἄνδρες θηρευτὴ καὶ κυνηγέτιδι κύνε πρὸ
ἑῆμενοι μετέειν οἱ δ' ἑῆμενοι ὑπαλύξει

With this last we may compare the example cited by Alexander Lyc. 107. ὅτεν ἐν τῇ ὁπλῇ ἐκστρεπτούμενοι ὦσιν.

Of the aorist two examples are found except the completely adjectivized ἄρμενος

W. 424. ἄρσαί θ' ἑπτάπυδον· μέλε γάρ νύ τοι ἄρμενος οὖτος
[617] | πλειὰν δὲ καὶ χίονὸς ἄρμενος εἴη.]
786. οὐδὲ μὲν ἣ πρώτη ἔκτη κούρῃσι γενέσθαι
ἄρμενος

The perfect - especially the middle-passive - as expressing the result of an action is particularly well qualified to enter into such periphrastic uses. We may distinguish between the examples where the participle and copula

unite closely the form one compound verbal idea and thus in which the participle is not strictly a predicate adjective.

a) P 415. ἡ δὲ καὶ ἀσπερχὲς ἀπ' οὐρανοῦ ἔρχεται πρὸς
ἀθανάτους ἐν θεοῖσι τετιμένη ἐστὶ μάλιστα

W. 641. Τύνη δ', ὦ Πέρση, ἔρδων μεμνημένος εἶναι

616. τὸτ' ἔπειτ' ἀρότου μεμνημένος εἶναι

W. 706. Εὖ δ' ὅπιν ἀθανάτων μακάρων πεφυλαγμένος εἶναι

cf. W. 799. μᾶλα τοι τετιμένος ἦμαρ

W. 793. μάλα γάρ τε νόον πεπυκασμένος ἐστίν

W. 683. οὔ μιν ἔγωγε
αἴνημι· τὸ γὰρ ἐμῷ θυμῷ κεχαρισμένον ἐστίν
ἔρπτακτός·

W. 478. θεὸν δ' ἄλλος ἄνηρ κεχαρισμένος ἐστίν

Next I will notice the instances of the article and the participle [illegible]

Of the nominative are:

W. 732. ἑψόμενος δ' ὅ γε ἑτὸς ἀνὴρ, πανυμέων εἰδὼς
ἢ ὅ γε πρὸς τοῖχον πελάσας εὐερκέος αὐλῆς.

W 364. οὐδὲ τό γ' ἐν οἴκῳ κατακείμενον ἄνδρα κήδει

The oblique cases are better represented:

T 32. ἵνα κλείσωμι τά τ' ἐσσόμενα πρό τ' ἐόντα

T 38. εἰρεῦσαι τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα

W. 266. ἥ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη

T 973. τῷ δὲ τυχόντι καὶ οὖ κ' ἐς χεῖρας ἵκηται

W. 353. τὸν φιλέοντα φιλεῖν καὶ τῷ προσιόντι προσιέμεν

W. 342 τὸν φιλέοντ' ἐπὶ οἶκον καλέειν τὸν δ' ἐχθρὸν ἐᾶσαι

But as the articular use of the stem το- was not fully developed in Hesiod's time we have instances of the participle standing alone, when we speak of the ellipsis of the article or of some noun with which the participle agreed although no such definite ellipsis was felt. There are two examples (T 32. 38. πρό τ' ἐόντα quoted above) which can hardly count as participles with the article present

Ellipses with the feminine are extremely rare.

W. 462. ἔαρι πολεῖν· θέρος δὲ νεαμένῃ οὔ σ' ἀπειρήσει,

S. 206. θεοὶ δ' ἐξῆρχον ἀοιδῆς

Μοῦσαι Πιερίδες λίγυ μελιγήρυες εἰκυῖαι.

With this last are to be compared the instances where ἀνήρ - the poetical article - is to be thought of.

T 92. μετὰ δὲ πρέπει ἀγροιώτῃσι

S. 215. εἶχε δὲ χεῖρε

ἰχθύσιν ἀμφιέλιξιν, ἀποῤῥίψαντι ἐοικώς.

W. [5] ῥεῖ μὲν γὰρ βριθεῖ ῥεῖ δ' ἀβριθέϊ χαλέπτει

T 770. ἐς μὲν ἰόντας | θλίνει

W 295. ἐσθλὸς δ' ὃ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται

S. 251 δῆριν ἔχον περὶ πιπτόντων

S. 228. λύτος δὲ σπεύδοντι καὶ ἐρρίγοντι ἐοικώς

W. 412. οὐ γὰρ ἐτωσιοεργὸς ἀνὴρ πίμπλησι κελεύθους

οὐδ' ἀναβαλλόμενος. Also W 309 *

The neighborhood of ἀνήρ in the last example lets it serve as a transition to those in which the omitted idea is to be gathered from the context.

*

8 Ἐξ ἔριον δ' ἄνδρες πολύμηλοι τ' ἀφνειοί τε
καὶ ἐργάζοντες πολὺ φίλτερος ἀθανάτοισιν
ἔσσομαι ἠδὲ βροτοῖς· μάλα γὰρ σιγήσονται ἀοιδοί
310. not read in M. and marginal by Rossbach + Westphal

S 209. ἐνὶ δὲ μοῦνον ἔσσυμαι ἁμετερικείου ἁλὸς
κυκλοτερὴς ἔτετυκτο πανέφθου κασσιτέροιο
κλυζομένῳ ἴκελος

S. 211 δελφῖνες τῇ καὶ τῇ ἐδύνεον ἰχθυόωντες
νηχομένοις ἴκελοι W. 720

S. 314. ἀμφὶ δ' ἴτυν ῥέεν Ὠκεανός, πλήθοντι ἐοικώς

The phrase Ὀλόμπια δώματ' ἔχοντες occurs three times without δροί W. 81. 710. 128. and the list of the masculine ellipses is completed by that of μηνός in W 798.

πεφύλαχο δὲ θυμῷ
πειρὰς ἀλύσεσι ἐννεσίας θ' ἱσταμένου τε

Examples of the neuter are:

W 367. ἐσθλὸν μὲν πατρώιος ἐλέσθαι ἦμαρ δὲ θυμῷ
χαρίζεσθαι ἀοιδοῖσι

S. 116. μάλα γάρ νύ οἱ ἄρμενα εἶπεν

W. 363. Ὅς δ' ἐπ' ἐόντι φέρει ὃ δ' ἀλύσκει εἴδατα λυγρά

T 834. ἄλλοισι δ' ἐν σκυλάκεσσιν ἐοικότα (φέγγεσι)

W. 731. πεπνυμένα εἰδώς

In one case the idea to be thought of is

indicated by a partitive genitive.

T 584. τῶν ὅ τε πόλ' ἐνέδρας (χάρις δ' ἐνδεχομένη πολλή)
ἔκυρσεν, ἐσθλὸν ἔοικε τι μνήσασθαι

In the Iliad we have the following instances of the attributive participle:

Of the present participle

Γ 222. τὸν ἰριαχίδην ἴππων ἔλας καὶ βοηκοτίοιο
βήλειαι πώλοισιν ἐγκλιδόμεναι ἀτέλεσσιν

Ζ 182. μυρί' μάλ' ἀνδρομέοισι cf. Θ 563. Κ 246. Λ 596. Ν 673.
Ξ 396. Π 51 Σ 1 Χ 150·135 Π 293 Φ 523.

Ν 320. ὅτε μὴ λύσις γε Κρονίων | ἐμφαίνῃ ἀνδρεσσιν ἑλὼν νηυσὶ δαφοῖν

Λ 775. σπένδων αἴθοπα οἶνον ἐπ' ἀνδρομέοις ἱεροῖσιν

Ψ 599. ὡς εἴ τε περὶ στιχύεσσιν ἔαρος | λιγὺν ἀλιγάκοντες

Ο 188. τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοὶ οὓς τέκετο Ῥέα
Ζεύς καὶ ἐγώ, τρίτατος δ' Ἀΐδης ἐνέρεσσιν ἀνάσσων

Φ 188 τίπτε μ' ἀνὴρ πολλῶν ἐνάσσων Μυρμιδόνεσσιν

Ω 584. μή σ' μὲν ἀχνυμένην κραδίην χόλον οὐκ ἐρύσσῃ

Λ 772. ἔστι δέ τις ποινὴ Μινυΐῃσι εἰς ἅλα βάλλων | ἐγγύθεν Ἀκτάων

Σ 561. ἐν δ' ἐτίθει σταφυλῇσι μέγα σφίδρασιν ἀλωήν | καλὴν χρυσείην

Ν 205. καὶ κύφωνες καὶ ὑδρηρεῖς λεμβοπόροι γανόωντες cf. Τ 357.

Θ 75. διώκοντες δὲ | ἦκα ἕκαστοι

Λ 37. τῇ δ' ἐπὶ μὲν Γοργὼ φλοσυρώπις ἐσκιόωντο | δεινὸν δερκομένη

Φ 232. εἰς ὅ κεν ἔλθῃ | δείελος ὀψὲ δύων· σκιάων δ' ἐπὶ πᾶσιν ἄρωρεν

ἀνδρομέοισι
E531 05

Ο 37 καὶ τὸ καταῤῥέον ὑγρὸν ὕδωρ

Φ 154. εἶμι ἐκ Πηλόνης ἐριβώλου τηλόθ' ἐοῦσης

Ο 619. ἴμτε πάρος | ἠλίβατος μεγάλη πολιὴς ἁλὸς ἔγγυς ἐοῦσα

Υ 255. νεικέω' ἀλλήλοισι μέσῳ ἐν ἀγῶνι ἰόντε, | πολλὸ ἰέντε καὶ οὐχί

Ω 1188. καὶ μέν πον κείνῃ περιναίεται ἀμφὶς ἑοῖσι | ἱππείοις

Α 240 ἔνθ' αἰὲν ἐόντες cf. 1491 Φ 515. Ω 99.

Ξ 274. μάψ ἴμεν ὡς' οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἐόντα Ο 225.

Κ. 16. πολλὰς ἐκ κεφαλῆς προϑελύμενος ἕλκεσι χαίτας | ὑψοῦ ἐόντι Διὶ

Χ 138. ἢ πυρὸς αἰθομένου ἢ ἠελίου ἐνιόντος

Ψ 696. οἵ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν

† Δ 1491. Ἀτρεΐδῃ μὴ φῶδε'

Ο 282. τοῖσι δ' ἔπειτ' ἐγόρευε Θόας Ἀνδραίμονος υἱός

Αἰτώλων ὄχ' ἄριστος ἐπιστάμενος ἐὺ εἰπεῖν

[illegible]

† 80 χαλκὸν γὰρ ἐπιστάμενος πάρ' ἑαυτῷ λὶν ἀμείνω

Ξ 61 Ἀτρεΐδῃ " " " Ἀτρεΐ

Ε 222. οἷον Τρῶιοι ἵππον ἐπιστάμενοι τανύοντο cf. Θ 108.

[Σ 379] οἵ δ' ὅτε μὲν δόρπον ἐπιδίφριον, πάντοσιν

Ε 1412. ἀδμῆτα ἰσταῦτ' χαρμὶ ἐρχομένων τ' ἀνιόντων

B 616. οἱ δ' ἄρα Βουπρασίόν τε καὶ Ἠλίδα δῖαν ἔναιον
ὅσσον ἔφ' Ὑρμίνῃ καὶ Μύρτινος ἐσχατόωσα
πέτρη· Ὄλενός τε καὶ Ἀλύβιος ἠδὲ Θαυμακία
cf. D 508.

X 97. πύργῳ ἔπι πρυτάνεια φαεινὴν ἀσπίδ' ἐρύσας cf. Ψ 153.

B 560. Ἑρμιόνην Ἀδήνην τε βαθὺν κατὰ κόλπον ἔχούσας

A 18. ὑμῖν μὲν δοίεν Ὀλύμπια δώματ' ἔχοντες

B 184. ἔσπισε νῦν μοι μοῦσα Ὀλύμπια δώματ' ἔχουσα
= Λ 218. Ξ 508. Π 112.

Λ 271 μογοστόκοι Εἰλείθυιαι Ἥρης δυσμίτρες ὠκυάλοιο ἔχουσαι

† A 225. αἰνοβαρές, κυνὸς ὄμμα' ἔχων, κραδίην δ' ἐλάφοιο νέμεσσαν.

E 670 νηγε Διὸς θυγάτηρ ἐπεὶ ἦ μάλα τοί γε ἔχει

P 720. ἀνὴρ ὄπιθεν

νῶϊ μεχρισόμεθ' Ἰρωιὸν τε καὶ Ἕκτορι δίῳ
ἴσον θυμὸν ἔχοντε ὁμάγυμνοι cf. N 704.

I 572. τῆς δ' ἠεροφοίτης ἐρινὺς
ἔκλυεν ἐξ Ἐρέβεσφιν, ἀμειλίχων ἦτορ ἔχουσα

Ω 282. κῆρυξ καὶ Πρίαμος πυκινὰ φρεσὶ μήδε' ἔχοντες = 674.

Δ 430 οὐδέ κε φαίης / τόσσην λαὸν ἔοικέναι ἔνδοθι τοῖχον / ἔμμεν ἔχοντ'

Ε 245. ἄνδρ' ὁρόων κρατερὼ ἐπὶ καὶ μεμαῶτε μάχεσθε,

Ι 563. οὔτε τι μ' ἔρξ' ἀντῆς

μήτηρ ἀλκυόνος πολυπενθέος οἵην ἔχουσα | κλαῖ' κὶς

Ζ 138. θεοὶ ῥεῖα ζώοντες

Ω 565. οὐ γάρ κε τλαίη βροτὸς ἐλθέμεν οὐδὲ μάλ' ἠβῶν

ἐς στρατιήν.

The adjectival construction of ἠβῶν with the participle but from the emphasis on the word as may be seen by comparing.

Θ 143-4. ἀνὴρ δέ κεν οὔ τι Διὸς νόον εἰρύσσαιτο

οὐδὲ μάλ' ἰφθίμος, ἐπεὶ ἦ πολὺ φέρτερός ἐστιν

ἠβῶν seems thoroughly adjectivized cf. Μ 382. also

Ι 446. γῆμαι ἐπιγνύσας δμῳὴν νέην ἠβώοντα

Ω 604. ἓξ μὲν θυγατέρες, ἓξ δ' υἱέες ἠβώοντες

Ι 467. πολλοὶ δ' υἱες δαλέθοντες ἀλοιφῇ cf Ψ 32

Τ 376. κεκμηῶτα μυρί Λ 554. κεκμηκυῖ' ἢ δεινῇ = Ρ 663.

Β 472. κάρη κομόωντες Ἀχαιοί Γ 43. 79. Δ 261 Η 55. 328. 442. 448

459. 472. 476. Θ 53 510. Ι 45. Σ 6. [359] acc. Β 11. 28. 57. 65. 443.

Δ 268. Θ 341 N 310. Τ 69. νος. Β 33. cf. Β 442. ἐπὶ ... μέσσῃ

Θ 42. χρυσείῃσιν ἐΰειρεν κορώνῃς = N 24.

Φ 16. πλήθυν ῥόος κελάδων ἐπιμὶξ ἵππων τε καὶ ἀνέρων

Σ 576. μυκηθμῷ δ' ἅμα κοῦροι ἐπεβδήσαντο νομῆες

ἣν ποταμὸν κελάδοντα παρὰ ῥοδανὸν δονακῆα

Ψ 166. ἵππων ἔξοχα / ἔξοχ' ἀδμήτην, βρέφος ἡμίονον κυέουσαν

Ξ 29. ἐν Λέσβῳ ... καὶ πόντιον ἐργάσσειν κυμαινόντα

Α 104. ... ἐπὶ λιμενόσιν ...

Ν 141 χύγχῃ χαλκείῃ κορύθων ἀπὸ λαμπομενάων cf. Σ 492.

" 407. πολὺ γλυκίων μέλιτος κεκαλαγμένου

Γ' 166. Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων

cf. Δ 166. Π 233. πηλέθι ναίων

Ν 771. ἦν δέ τις Εὐχήνωρ Πολυΐδου μάντις ἀμύμων

ἀφνειὸς τ' ἀγαθός τε Κορινθόθι οἶκον ἐναίων

cf. Η 221. Π 575. Ρ 584.

Α 164. ἐὺ ναιόμενον πτολίεθρον Β 133. Τ 402. Ν 380 plural

Τ 149. 291 cf. Ν 814. Ε 489. Ξ 255. Ο 28. Γ' 400 Β 648. Π 572.

Β 648. πόλις εὖ ναιετάουσα cf. Λ 769. Ζ 415, 497, 370

Γ 377 . ἡμὶ δ' ἱμερόεντα καὶ ὄρμενα ποσσὶν ἀείρω

Μ 195. ἔντεα μαρμαίροντα cf. Ν 22 Π 664. Σ 131 617

Ψ 27. generally joined w. adj. χάλκεα or χρύσεα

Ο 128. μαινόμενε, φρένας ἠλέ, διέφθορας νῦν

Ζ 132. μαινομένου Διωνύσοιο τιθήνας

Ε 831. τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοιοῦσθαι

Ω 114. μαινομένηφιν ἀρωγὴν . 135.

Β 294. ὃν περ ἄελλαι / χειμέριαι ἐλάσωσιν ὀρινομένη ποτὶ πόντον

Λ 493. ὡς δ' ὅτε τις πόλιν ἀνδρὸς πεδίονδε καταστὰς

χειμάρρους κατ' ὄρεσφιν ἐπιβρίσασα θύσῃ ὄμβρῳ

Ξ 11 . σάκος — — χαλκῷ παμφαίνειν

Β 458. λίγξε παμφανόωσα δι' εἴδατος οὐρανὸν ἶκεν

cf. Ε 295. 619 Ζ 473. Θ 320 435 Ι 576. Ν 261 Ο 120

Σ . 21. Φ . Ψ 77 .

Ν 798. κύμασι παφλάζουσι πολυφλοίσβοιο θαλάσσης

Β 825 ἀφνειόν, μήλοισι βόεσσί τε οἶνον ἄγοντα

Λ 492. ὡς δ' ὅτε τις ποταμὸν πεδίονδε καταστὸς

cf. Ε 87. Σ 484. ἐκλύζων τε πολλὰ δόμους

Λ 508. μέσσας τανύουσιν Ἀχαιοί = Γ 8. cf. Β 536. Ω 364.

Z 182. μέσσῃ δὲ χίμαιρα / ἶσιν ὑποπνείουσα πυρὸς μένος ἀϊδηλοιο

B 849. [illegible]

E 773. ἀλλ' ὅτε δὴ Τροίην ἶξον ποιήεσσαν ἐέσσας cf Z 172. 11389.

Δ 452. χείμαρροι ποταμοὶ καὶ ἄρισφι ἐέσσας

E 598. ἐν' ὠκυρόῳ ποταμῷ ἄλλοι πρυφέοντι

[Σ 596] οἱ δὲ χιτῶνας / εἶκτ' ἐυννήτους ἦκα διάβαντας ἐλαίῳ

B 551. περιτελλομένων ἐνιαυτῶν cf. Θ 404. 418.

X 423. τόσσους γάρ μιν παῖδας ἐλέκτρης τηλεδαόνιος

Z 148. ἄλλα δέ ἐ' ὕλη / τηλεθόωσα φύει

Γ [illegible]

Ψ 142. τὴν ῥα Σπερχειῷ ποταμῷ ἱρεύσῃ τηλεδαώσῃ

B 295. ἡμῖν δ' εἰκοσί ἐσι περιτροπέων ἐνιαυτὸς

Δ 170. Τρώων ὑπερηνορεόντων cf. N 258. A 694

Λ 694. ὑπερηφανίονες Ἕλικες

N 174. [illegible]

Λ 735. [illegible] Φ πυρὶ φλεγέθοντι

N 799. κύμασι πλησίοντα πολυφλ. δ' / κυρτὰ φάλαγγες

Ξ 767. ἄμφω ὀξείας φόρεον Ἄρηος φορεούσας

Z 162. ἀλλὰ σὺ νῦν εἰ / πεῖθ' ἀγαθὰ φρονέοντα καὶ ἔμπεδα [illegible]

Λ 269. ὡς ὅτ' ἂν ὠδίνουσαν ἔχῃ βέλος ἰοχέαιρα

Examples of the aorist participle are:

Β 181. ὃ γάρ ῥ' ἐφόβησε μετιὼν ἀγορήνορας ἄνδρας

cf. Γ 209. Ἰρῶεσσιν ἐν ἀγορήσιοισιν Κ 180.

Ζ 506. ὡς δ' ὅτε τις ἵππος ἀκοστήσας ἐπὶ φάτνῃ = Ο 263

Σ 600] ὡς ὅτε τις τροχὸν ἁρμενον ἐν παλάμῃσιν

[illegible]

Ο 550. ὅς τ' ἐπὶ νεβρῷ | βλημένῳ ἐλθὼν cf. Τ 726.

Θ 176] ἦμαι τῷ ὅτ' ἂν οἱ μὲν ἀρήιοι μάρνωνται

στείνει ἐν αἰνοτάτῳ περὶ Πατρόκλοιο θανόντος

cf. Τ 120 182. Ζ 195

Φ 28. ποινὴν Πατρόκλοιο Μενοιτιάδαο θανόντος cf. Ω 16.

Τ 535. ἦ μὴ μὲν δὴ ἔγωγε Μενοιτιάδαο θανόντος

κῆρ ἔχεις μυδέουσαν

Ω 575. οὕς ῥα μάλιστα | τῖ' Ἀχιλεὺς ἑτάρων μετὰ Πατρόκλῳ γε θανόντι

Γ 278. καὶ ποταμοὶ καὶ γαῖα καὶ οἳ ὑπένερθε κάμόντας

ἀνθρώπους τίνυσθον

Γ 375. ἐσθὴς ἣν ἑτάρου κταμένοιο

Ε 21. οὐδ' ἔλαθ' περιβῶτα κασιγνήτοιο κτα[illegible]

Π 757. περὶ κεφαλῆς ἐλέφαιρε

Χ 75. κίδνω ἰ' ἰσχύνασι κύνες κεκμῶτα γέροντες

[illegible]

La Roche reads ἐκκεφδιμένων

Ψ 775. τῇ ῥα σοῦν κέχυτ' ἄνδρες ἀκοντισμένα ἐρικύδη

Φ 307 πολλὰ δὲ ἰσχεα κεῖται ἀϊστωθέντα κεφαλῇσιν

Β 501. ἐυκτιμένων πτολιέθρων = 505. 546. 579 Δ 33. Θ 288. Φ 433.

cf. Β 570. 712. Ε 543. Ζ 13. 391. Ι 129. 271 Υ 611 Υ 496

Φ 40. 77.

† Ξ 84. οὐλόμεν', αἶψ' ὤφελλες κιε. vve.

Α 2. Μῆνιν ἄειδε θεά Πηληϊάδεω Ἀχιλῆος

οὐλομένην cf. Ε 876. Τ 92.

Ξ 518. κατ' οὐτασμένην ὠϊδήν = Υ 86.

Ο 586. θηρὶ κακὼ ἔρξαντι ἐοικώς

Ψ 833. πέντε περιπλομένους ἐνιαυτοὺς

Δ 66. πειρᾶν ὥς κε Τρῶες ὑπερκύδαντες Ἀχαιούς

ἔρξωσι πρότερον ὑπὲρ ἧκα δηλήσασθαι = 71.

Examples of the ἀειμνηστ participle are:

Φ [illegible]

K 135. εἶδεν δ' ἄλκιμον ἔγχος ἀκαχμένον ὄξει χαλκῷ·-

= O 482. Ξ 12.

M 444 ἐπέρασαν ἀκαχμένα δούρατ' ἔχοντες cf. P 412.

I 173. τοῖσι δὲ πᾶσιν ἔδωκε μύθων ἔπιπλον

Γ 331. κηρύδας -- καλὸς ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας

Λ 18. Π 132. Τ 370 cf. Σ 459.

Δ 134. ζωστῆρι ἀραρότι cf. 213.

N 188. κόρυθα κροτάφοις ἀραρυῖαν cf Σ 611

[illegible]

χρυσείην, ἑκατὸν πολίων πυλέες' ἀραρυῖαν

Λ 31. κυνέην -- ἀργύρεον χρυσείοισιν ἀορτήρεσσιν ἀραρώς

M 134. αἴ τ' ἄνεμον μίμνουσι καὶ ὕετὸν ἠμὲν ἰόντα

ῥίζῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι

N 407. δύω κανόνεσσ' ἀραρυῖαν

Ξ 181 ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν

O 530. (θώρηκα) χυτοῖσιν ἀρηρότα

O 737 πόλις πύργοις ἀραρυῖα

Ω 318. θύρη --- ἐὺ κλῃΐδ' ἀραρυῖα

Σ 275. ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῇσι ἀραρυῖαι

Η 339. ἐν δ' αὐτῇσι πύλῃς πτιλόσμυρν ἐὺ ἀραρυίας cf 438.

Φ 535. σανίδες πυκινῶς ἀραρυίας cf. Ι 475. Μ 454.

Τ 396. ὁ δὲ μάσιγα φαεινὴν / χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιν ἀνόρουσεν

Λ 592. Εὐρύπυλος βεβλημένος = 822. cf M 2.

Λ 41[illegible]

Φ 385. ἐν δ' ἄλλοισι δεσμοῖσιν ἔρις πέδε βεβριθυῖα / ἀργαλέη

Γ 199. Ἑλένη Διὸς ἐκγεγαυῖα = 418. cf. Φ 566

Ζ 245. ἕλκεσι ζεστοῦ λίθου / ὀλκῇσι ἀλλήλων δεδμημένοι = 249.

Ρ 542. ὥς τίς τε λέων κατὰ τεύχεα ἐδηδώς

Ε 231. μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἅρμα / οἴσειεν

Λ 638. γυνὴ εἰκυῖα δεῖξαι - Τ 286. cf. Θ 305.

Σ 418. ἀμφίπολαι --- χρύσειαι ζωῇσι νεήνισιν εἰοικυῖαι

Γ 151. ἀλλ' ἀγορήνδ' / ἕζοντο, ἰειτίγεσσιν ἐοικότες

Γ 222. ἕπεα νιφάδεσσιν ἐοικότα χειμερίῃσι

Λ [illegible]

E 560 ἦ ὀλίγον οἱ πλεῖδε ἑοικότα γείνατο Τυδεύς

I 399. γήμαντι μνηστὴν ἄλοχον εἰκυῖαν ἄκοιτιν

A [illegible]

H 164. τῶδι δ' ἐπὶ [illegible]

O 389. μακρὰ δὲ ἰχνεύοντε ἰὼ μάλ' ἐφ' ἑπτὰ νομεῖς ἔκειτο

νεύμαχα κολλήεντα κατὰ σφέα εἰρμένα χαλκῷ

Σ 276. ἔστω δὲ πύργος | ὑψηλός τε πύλαι, σανίδες τ' ἐπὶ τῇσι φαεινοὶ

μοῦνοι ἐφεστήκοιεν [illegible]

I 203 ἐν δὲ σύος σιάλοιο βάχιν τραπεζῆος ἀλοιφῇ

K 343. ἦ τίνα συλήσων νεκύων καὶ ἐνδυτὰ καλά [387] cf. H 404.

Π 526. ἀμφὶ νέκυι κεκορυθμένοι μάχωμαι cf. 565.

Z 71. νέκρους ἀμφὶ πεδίον συλήσετε τευχέα καλά cf. Σ 540.

Σ 173. οἱ μὲν ἀμυνόμενοι νέκυος περὶ τεθνηῶτος

H 84. ἀνδρὸς μὲν τόδε ἔργον ἀλὶ κατατεθνηῶτος

cf. Ψ 331. Υ 135. X 164.

Ψ 192. οὐδ' ὅπερ Πατρόκλοιο ἑκὰς τετάνυσται ἑταίρου

[illegible]

Υ 367. ἔστασαν ἀμφὶ Μενοιτιάδῃ κατατεθνηῶτι

Δ 339. καὶ σὺ κακοῖσι δόλοισι κεκασμένε κερδαλεόφρον

Add. O 81. ὅς τ' ἐπὶ πολλὴν | γαῖαν ἐλεύσεται

[Λ802] ῥεῖα δέ κ' ἀκρήτῳ κεκμηότας ἄνδρας ἔνιπε
ὧδε ἰδὼν πρωτὶ ἔοντι = Π 44.

Ζ 261. ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἄέξει

Φ 541. οἱ δ' ἰδὺς πόλιος καὶ τείχεος ὑψηλοῖο
δίψῃ καρχαλέοι, κεκονιμένοι ἐκ πεδίοιο ἰφεύγον

Γ 18. δοῦρε δύω κεκορυθμένα χαλκῷ - Λ 43. cf. [Π 802]

Φ 456. κεκοπηότι θυμῷ

Κ 417. οὔ τις κεκριμένη ῥύεται φρεσὶν

Ξ 19. πρίν τινα κεκριμένον καιάξεμεν ἐκ Διὸς οὔρων

Δ 440. Ἔρις ἄμοτον μεμαυῖα = Ε 518.

Β 543. τῷ δ' ἅμ' Ἄβαντες ἕποντο δυσί, ὄπιθεν κομόωντες
ἐγχείῃσι μάχεσθαι ἀκοντισταὶ μεμάασι
θώρηκας ῥήξειν δηΐων ἀμφὶ στήθεσσιν

Ν 197. Αἴαντε μεμαότε δουρὶδος ἀλκῇ

Λ 821. Ἀμφιδάμαντα [illegible]

cf. Ε 11. 549. Μ 100

Β 718. πέζαν ἐὺ εἰδάς cf Β 720 Δ 196. 206. Ε 295 - Λ 350
Λ 363.

Ο 525. ἐγχείῃ ἐὺ εἰδώς Ψ 665. εἰδὼς ἀγχεμάχοιο

Κ 360. κερχερίδνης· δύω νύν εἰδότε ἔμμεν

Δ 310 ὡς δ' ὅτε γρῆν ὤρορε πάλαι πολυμήτιν ἐὼ εἰδυίη

Ι 440. νήμερτ' οὐ πω εἰδώς ὁμοίου πολέμοιο

Λ 710. μετὰ δὲ σφι Μαχάων δυσφόρος ἐστὶν

παῖδ' ἐὸν ἐν στήθεσσι βεβλημένον ὀξέϊ χαλκῷ

cf. O 527. E 605 εἰδότε χάρμης

Ξ 1135 / ἦ πού τις σφιν ἔνισπε ἑκηβολίων ἐὺ εἰδώς

Ρ 5. ὡς τις περὶ πόρκιν μάχης

πρωτοπόρος κίνυται, ὃν ὅρκιον εἰδότα τοῦτο

Ρ 325. κηρύσσων γήρασκε φίλῳ ἐνὶ μητέρι μῆδε εἰδώς

Η 278. κήρυξ Ἰδαῖος ἀπινυτὰ μήδεα εἰδώς

Ω 88. πελέσαι Ζεὺς ἄφθιτα μήδεα εἰδώς

Υ 719 ἦν δ' Οἰνοπίδης πολυμήτις ἀνὴρ ἀγαθὸν κέρι εἰδώς

Ο 632. ἦν δέ τις ἐν τῇσι νεμεὶς οὐ πω σάφα εἰδώς

ἔγχεϊ μαχήσασθαι ἑλίκων βοῶν ἐμφὶ φυλάκων

677. ὡς δ' ὅτε λὶς ἐλάφοισι κεκμηῶσιν ἐὺ εἰδώς

Α 385. ἔρμιν δ' ἐμήνιε/ ἐὺ εἰδὼς ἀγάσσατο δαίμονος ἐκτὸς

Λ 111. ση δ' ἔμμε φέρμετα εἰδὼς / πάσσι

Α 119. ἰδυίησι πραπίδεσσιν - Σ 380. 482. Υ 12

Γ 194. γήραϊ δὴ πολέμοιο πεπαυμένοι

Ε 272. λεών ὡς ἀλκὶ πεποιθώς cf N 471. P 61.

Λ 634. [illegible]

cf. Λ 633.

Η 41. [illegible]

Γ' 244. τὴν δ' αὖτ' Ἀνήνωρ πεπνυμένος ἤνιπε πάντας

cf. H 347. N 254. 266. Σ 249. Ψ 586.

Γ' 279. πεπνυμένω ἄμφω - H 276. I 689.

Ψ 590. [illegible]

Ω 249. ὅππότ' ἂν ἰσόμοιρον καὶ ὁμὴν πεπαρωμένα αἶσαν

νεικείειν ἐθέλῃσι

Υ 269. ἕρματα δὲ χρυσῷ πεποικασμένα κασσιτέρῳ τε

Π 221. ἕρματα δ' ἐν πεποικασμένα

Η 414. Τρώων καὶ Ἀχαιῶν γένετ' Ἰλίου ἐν πόλει ἀκτῇ

δεινὴ πειρήνησι

Λ 333. τράδην δ' ἀνέσφιν ἔβη πεπιθοῦ ἐνὶ θυμῷ - P 664. Σ 283.

Σ 242. ἀλλ' ὅτε δὴ πρῆσσε κορυθαίολος Ἕκτωρ / ἐπὶ νῆας ἰόντας

[illegible]

λευκὰ τε καὶ χαριέντα πεπυγμένα χερσὶ γυναικῶν

Ξ 9. ὡς εἰπὼν ἔκπαγλος ἔδυ πεπυγμένον υἷος ἑοῖο

cf. Ξ 61. ἰφθίμης Ἥρης. Δ 223. δύσεν Ψ 711. κρημνῷ

Υ 426. ὅς μοι ἐπ' ἰξυῖν ἔσσυται πεπυκασμένον

Ρ 748. ὃς τε μετὰ ἵπποισι πεπυκασμένος ἰσχάνει ὦκως

ἠΐθεος πεπυκασμένος ἰξυῖ χηλῶν

Ο 11. χλωρὸν ὑπὲκ δίνης ἀνεφαινόμενον

Η 62. τῶν δὲ σιδήρεος ἔλκετο κανών

ἀσπίδι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι cf. Δ 282.

Λ 40. κεφαλὴν δὲ σὺν ἕλμῳ ἠρὶς ἀμφιτιθεῖσ', ἐν δ' ἄνθεα χαίτης ἔμπεφυῖα

Ψ 268. κεῖτ' ἔγχος λόγχῃ καλὸν τέσσαρα μήκεα πήχεα,

Ε 243. Τυδεΐδῃ δ' ἄρα μήρῳ ἐπέρεισε δουρὶ μεμαώς

= Ε 281. Κ 134. cf. Λ 607. Τ 287.

Υ 295. κεχαρισμένα δ' ἐστὶ δόρατα ἐσθέμεν ἠδὲ καὶ ἄλλα

Β 312. ἔνθα δ' ἔσαν στρουθοῖο νεοσσοὶ νήπια τέκνα

ὄζῳ ἐπ' ἀκροτάτῳ πετάλους ὑποπεπτηῶτες

[illegible] the article [illegible] the following examples:

Φ 262. φθάνει δέ ιε και τὸν ὄγοντα

Φ 113 ἔσσεται ἢ ἦὼς ἢ δείλη ἢ μέσον ἦμαρ
ὁππότε τις καὶ ἐμεῖο Ἄρει ξὺν δυμὸν ἕληισι
[illegible]

A 70. ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα

[I 320] κείδεν· ἀμφὶς δ' τ' ἐερτὴς ἀνὴρ ὅ τε πολλὰ ἐοργώς

Ψ 325. καὶ τὸν ἡσύχιον δοκεύει

Ω 687. σεῖο δέ κε ζωοῦ καὶ ἰκὴ νόον εἰσιν ἑλίσσω
πρίδες τοὶ μετόπισθε λελειμμένοι

Γ 138. τῷ δέ κε νικήσαντι φίλη κεκλήοιμ' ἄκοιτις

255. τῷ δέ κε νικήσαντι γυνὴ καὶ κτήματ' ἕποιτο

Ψ 702. τῷ μὲν νικήσαντι μέγαν τρίποδ' ἠμεν ἀριβώλην
τὸν δὲ ἑυωϊκάβοιον ἐνὶ φρεσὶ θῆκαν Ἀχαιοί·
ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκε

[illegible] ἀνδρί to [illegible] [illegible] of the article

Ψ 656. τῷ δ' ἄρα νικηθέντι πόδι ἔπλε ἀμφικύπελλον·

663. αὐτὰρ ὁ νικηθεὶς δεπας ὤιετο ἀμφικύπελλον

We have the following instances when the participle is used without noun or article to agree with, cases where we speak of ellipsis although no definite ellipsis was felt:

The phrase Ὀλύμπια δώμαι' ἔχοντες Β 10. 13. 67. Ε 383. Ο 115.

Ψ 430. ὡς οὐκ ἄϊστι ἐοικώς

Ξ 63. οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι

Β 119. χέρσιν γὰρ τάδε γ' ἔστὶ καὶ ἐσσομένοισι πυθέσθαι

cf. Γ 287 460. Ζ 358. Χ 305.

Μ 374. ἰσχύς ἐνὶ νῆες· ἐπιγομένοισι δ' ἴκοντο

Π 457. τὸ γὰρ γέρας ἐστὶ δυνήσιαν 675. Ψ 9. cf. Χ 359.

Ψ 72. ψυχαὶ εἴδωλα κεκμηότων

[illegible]

Ν 262. Τρῶια τὰ κτιμένων ἀποσύνθεμεν

Υ 494. κτεινομένους ἐφέπων

Ε 903. μάλα δ' ὦκα περιτρέφεται κυκόωντι

Ι 318. ἴσην μοῖραν μένοντι καὶ ἰ μάλα τις πολεμίζειν

Τ 79. ἑστεώτος μὲν ἄκοντα δύναται

Χ 199. ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν

E 532. φευγόντων δ' οὐκ ἄρ κλέος ἦεν ὀπίσσω εἶσι πρὸς ἀλκήν
= O 564.

Z 389. μαινομένῳ εἴκουσι O 90. ἀνερρωγυῖαι δὲ ἕασιν

Σ 548. ἡ δὲ μελαίνετ' ὄπιθεν ἐρεμνῇ δὲ ἐῴκει

Π 288. [illegible]

A 70. ὡς ἤδη τὰ τ' ἐόντα τὰ τ' ἐσσόμενα πρό τ' ἐόντα

P 32. ῥεχθὲν δέ τε νήπιος ἔγνω · Υ 198.

I 38. ἀτὴ μεμνυμένα βέλτερος

Ω 661 ὣδε κέ μοι ῥέξας, Ἀχιλεῦ κεχαρισμένα εἴδῃς

(Ἕκτωρ τὴν ἀποκτείνας ἢ τὴν ἀποκτείνας)

A 233 αἰνορέην. τοὺς ἔρρεν ἑὸν πρὸς δῶμ' ἰέναι

O 128. μαινομένῳ, ᾧ μήτις ἦλ

Ξ 184. οὐλομένην· τὴν δ' ὦφελλε

A 147. ὦ μοι ἀναιδείης ἐπιειμένε

Of the forms in -ωι see Schulze

the following examples.

E 28. ὡς δή οἱ μὴ πάμπαν ὑπαλεγίζοι ἦτορ

T 80. χαλεπὸν γὰρ ἐπιστάμενῳ περ ἐόντι

N 682. ἔνθ' ἔσαν Αἰνιάν τε νέες καὶ Πρωτεσιλάου

δῖν' ἐφ' ἁλὸς πολιῆς εἰρυμέναι

Ξ 172. ἐμμεμαὼς ὀλοὴν κῆρα τὸν ἐκ μενεάων ἕλῃ

B 260 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴη

N 226. οὐδὲ γὰρ οὐ' μοι φῶτες ἀμείνονες ἔμμεναι ἄλλοι

Π 538. Ἕκτορ νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων

Υ 468. οὐ γάρ τι γλυκύδυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων

ἀλλὰ μάλ' ἐμμεμαώς

Γ 307. ὅππότερος δὴ τοῖσιν ἀέλπτως πῆμα φυλάσσει

A 212. ὧδε γὰρ ἐξερέω τὸ δὲ καὶ τετελεσμένον ἔσται

Ψ. B. 256. Θ. 211. Ξ. 158. Ψ. 411.

A 388. μῦθον ὃ δὴ τετελεσμένον ἐστίν

Σ 427. εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν - Ξ 196.

Σ 9. τὰ φρονέων ἐπὶ ἔργον ἐμὸν τετελεσμένον ἦεν

Z 488. μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν

E 873. εἰδέ τοι μέγιστα βίοι τετληότες ἔργων ἀλλήλων ἔσσηαι

Θ 524. μῦθος δ' ὃς μὲν νῦν ὑγιής, εἰρημένος ἔσται

Ψ 343. ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι

The copula may be omitted:

Β 218. τὼ δέ οἱ ὦμω/ κυρτὼ, ἐπὶ στῆθος συνοχωκότε

Ε 725 ἀνὴρ ὕπερθε/ χάλκεος· ἐπίσσωτρα προσαρμόσσαι

Κ 547. [illegible]

Ν 689. οἳ μὲν Ἀθηναίων προλελεγμένοι

Other verbs than εἶναι may be employed as copulae.

Χ 219. οὔ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ὥμε γενέσθαι

Ψ 69. ψεύδεις οὐδ' ἐμοῦ λελασμένος ἔπλεο [illegible]

When εἶναι becomes more than a copula the participle becomes circumstantial as:

Ν 764. οἳ δ' ἐν ἰσχίῳ ἔσαν βεβλημένοι ὀξέϊ τε

so probably

Δ 211. ὅτι ξανθὸς Μενέλαος βεβλημένος ἦν ἀνὴρ

Γ 392. κεῖνος δ' γ' ἐν δαλάμῳ καὶ δινωτῖσι λέχεσσιν

κάλλεί τε στίλβων καὶ εἴμασιν

Ν 525. ἔνθ' περ ἄλλοι

ἀθάνατοι δοιοὶ ἧσαν ἐεργόμενοι πολέμοιο

The participle then had given up by the time of Homer enough of its verbal nature to allow it to be separated from the declination of the sentence and spend its force on a [illegible] when the participle is used in the construction that is outside of the construction of the sentence: as κάρη κομόωντες Ἀχαιοί B 323. καὶ οὐ κακοῖο δόλοιο κεκασμένε Δ 339. Ἀντίλοχε [illegible] ϕ 5 [illegible] for further development on this line as the comparison of the use of Hesiod with that of Homer becomes a stylistic question of the [illegible] themselves of this construction.

Beginning with the consideration of [illegible] we find in the Iliad about 420 [illegible] places it at about 3[illegible]

among the tenses as follows: present 202.
perfect 169. aorist 51. In Hesiod we find
about 110 participles including 63 presents
31 perfects [illegible] and 1 fut. The [illegible]
of the future in Hesiod is without special
significance as the participle [illegible]
exceptionally [illegible] of [illegible] kind.
[illegible] used [illegible] with [illegible]
and without the article, while the no[illegible]
with which it [illegible] in Attic [illegible]
hardly more than a partial equivalent for
the article. The present and the perfect pre-
dominate and in about the same proportion
in both writers. The reason for the [illegible]
of these tenses is that lasting qualities are
the ones that lend themselves most readily
to attribution and these are to be found
either in the continued action of the
present or in the [illegible] of the perfect

aorist is employed only when there is an action that stamps on the mind certain [illegible] action we may infer the condition that results from it. Thus ἐλήλυθα Ἴλιον is one that has crossed the boundary between [illegible] that have said the assembly.

But while the relations of the tenses [illegible] the same proportion, there is a considerable [illegible] the consequence in the two authors. The bulk of the Iliad is about seven times as [illegible] as that of Hesiod, but the attribution [illegible]

Hesiod as in the Iliad. Besides this the examples in Hesiod exhibit much greater variety in their participles are taken while in the Iliad 102 verbs furnish the 425 examples. In other words each verb is used on an average four times in Hesiod [illegible] in the Iliad. By this calculation an allowance must be made for the large amount of repetition in Homer cf. A.J.P. vol. VI p. 399. In this respect Hesiod is a close imitator of Homeric phraseology [illegible] half of his verbs not being employed by Homer in this construction.

To show more clearly the resemblances and differences of the authors, a large [illegible] of the examples [illegible] of what are apparently mere stock epithets. E.g. [illegible]

τ' ἄνθρωποι, θεοὶ Ὀλύμπια δώματ' ἔχοντες, ἠὼς ῥοδο-
δάκτυλος etc. Of these Homer shows a list of nearly
50 phrases with about 280 examples. Twelve of
[illegible]
22 [illegible] : [illegible] Ζ 168. Τ. 111.
817. S. 60." θεοὶ αἰὲν ἐόντες Α 290. 11. al. Τ. 21. 33. 105. 801. Ψ. 778.
Κρόνου ἀμφὶς ἐόντες Ο 225. Τ 851. χαμαὶ ἐρχομένη τ'
ἀνθρώπων Ε 442. Τ. 272. Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι Β. 114
Β. 484. 11. al. Τ 75. πόντου κυμαίνοντος Ξ 229. Ψ. 390.
πυρὶ λαμπομένῳ Α 104. cf. Τ. 110. 382. S [390.] κορύθων
ἀπὸ λαμπομένων Ν 341. 11 al. Τ 186. αἴθρῃ νηΐ Β 412 11. al.
Ψ. 18. With μένος ἀνείρων Ἀχαιῶν cf. S. 24. ὕδωρ ἐκείνων
πνείοντες, with πυρὶ φλεγέθοντι Φ 358. cf. κεφαλῆσι τε
φλεγέθοντος Τ 846, ἔγχος ἀκαχμένον [illegible]
Similar epithets occurring in Hesiod but not
in the Iliad are κορωνίοντα πέπλα S. 289.
Εἰρήνην τεθαλυῖαν Τ 902. πεπλεσμένον εἰς ἑνιαυτὸν
Τ 795. Ψ. 561. Of these phrases κορωνίοντα is
[illegible]

in direct juxtaposition πεδίλοιο occurs in the Iliad
I 208. [illegible] in the Odyssey [illegible]
may best compare
λ 192. αὐτὰρ ἐπὴν ἔλθῃσι θύρας πεδίλοιό τ' ὀπώρης
[illegible] in the Works and Days [illegible]
coming from the last work four from
the Shield and the remaining sixteen from
the Theogony.

Other instances in which there is a
[illegible] Homer [illegible].

Γ 850. τρὶς δ' Ἄϊδος ἐνέρθεν ἀκαχήμενον ἀνέρα ναίει
Ο 188. τρίτιος δ' Ἄϊδος ἐνέρθεν ἀνέρα ναίει
Γ 324 = Ζ 182. μέσση δὲ Χίμαιρα / δεινὰ ἀποπνείουσα πυρὸς
μένος αἰθομένοιο
Γ 812. χάλκεος οὐδός / ἀστεμφής, ῥίζῃσιν διηνεκέεσσιν ἐρηρώς
Μ 134. εἴ .... ῥίζῃσιν μεγάλῃσιν διηνεκέεσσιν ἀρᾶρώς

Ν 256. Τ 76. Διὸς ἐκπαγλοῦσι cf. Γ 189. 418. δ 184. 217. ζ 229 ψ 218

Τ 545. 550. 561. Ζεὺς ἄφθιτα μήδεα εἰδώς = Ω 88.

Τ [illegible]

cf. the circumstantial part. Φ 234 ὃ δ' ἐυέσσυτο ὄφρα ἴδωμι δῖαν

ἀλοχ. Ψ 230.

Τ 264. ἀμύμονα ἔργα ἰδυῖα cf. Ι 128. 270. Τ 245. Ψ 263 ω 278.

non frequent in Od. in. ἀγλαὰ ἔργα or κεδνὰ ἰδυῖα

Τ 819 Ν 625. ἀνέμων μένος ὠκὺν ἐγεῖραι τ 440.

Δ 141. [illegible]

cf. τ 446. πῦρ ὀφθαλμοῖσι δεδορκώς

Τ 830. φωνὴ ... πάντοσ' ὄπ' ἰσάσκει ἀθέσφατος

cf μ 192 ὡς φάτο πᾶσι ἴσασκε ὅπα κελάδοντι

Τ 757. Νὺξ ὀδύνη, νεφέλη κεκαλυμμένη ἠερόεσσα Θ 362. λ 15.

Δ 275. κίδνηται ἀπὸ δαιδάλων. cf. α 428. 434. η 101.

Ν 755. ἱερὸν ἐπὶ κίδναται cf. Λ 775. μ 362.

Δ 127. [illegible]

the phrase occurs without ἐπί Ν 188. Σ 611.

Τ 239. 833. 61. θυμὸν ἔχων cf. Ξ 195. [illegible]

Τ 57. πρὶν δ' ἔτι πᾶσιν ὧραι / μηνῶν εἰλίνιαι [illegible]

Ψ 58-9 = κ 469-470. 59 = τ 153 = ω 143. in all which places the verse is bracketed cf. Ameis Hentze Anh. κ. 470.

Ψ. 780. Μηνὸς δ' ἰσταμένοιο τρίσκαι δεκάτην ἐλέσθαι

ξ 162. τοῦ μὲν φθίνοντος μηνὸς τοῦ δ' ἰσταμένοιο

but the verse with the two following is bracketed cf. Ameis Hentze.

Ψ 850. Ἀΐδης ἐνέρωσι κεκαφθιμένοισιν ἀνάσσων

λ 491. ἢ πᾶσιν νεκύεσσι κατηφθιμένοισιν ἀνάσσειν

Ψ. 757 ποτὶ μοῦν ἐλθεῖν προφερόντων = Ε 598.

Ψ 117. [illegible]

ζ 347. κἰδνὸς δ' οὐκ ἀγαθὴ κεχρημένῳ ἐνδοθι πρῆναι

But even after deducting these, sufficient [illegible]

Iliad. — Hesiod 9. Iliad 10. Some of these phrases strike me as homely or quaint and thus out of line with Professor Abbott's remarks on Homer's Style. (cf. The Homeric & Hesiodic Question, Classical Review, 1894, p. 11).

The [illegible] in the construction of the adjective with greater wealth of meaning, so that a large use of it would be an evidence of richness of vocabulary, and of the imagination necessary to produce poetic compounds. But when carried to excess it overburdens the author's style and this seems the case in both the Odyssey and in the Shield where the proportion is about three times as great as in the Works and Days.

Of the participle used as a substantive without the [illegible] I give examples cited above from the Iliad. The so called Ellipses are extremely simple [illegible]

that of ἀνήρ – which largely predominates or γυνή

[illegible]

the phrase Ὀλύμπια δώματ' ἔχοντες and the vocatives

All the tenses are represented including the

future, not only ἐσσόμενος but also.

Σ 309. γυνὴ ἐνιαύσιος καὶ ἐς κατενίσσετε κατοίκια

[illegible]

in the stereotyped Ὀλύμπια δώματ' ἔχοντες

[illegible]

frequency of not 29 examples being cited

above. The future is represented by

Δ. 215. ὃς δ' ἐχθρὸς [illegible]

which [illegible]

still predominates and the chief ellipsis is that

of ἀνήρ not γυνή a [illegible]

γῆ Ἰθάκη. Ὀλύμπια δώματ' ἔχοντες and Νύμφαι

and still more striking examples in

Δ. 209 ἐν δὲ λιμὴν εὔορμος ἁλιπλακέϊστο θαλάσσης

κυκλοτερὴς ἐτέτυκτο πανέφθου κάδοι πέρησι

πλησίον ἔοικε

Σ 211. δελφῖνες τῇ καὶ τῇ ἐδύνεν ἰχθυάοντες

νηχομένους ἴκελοι

Σ 314. ἀμφὶ δ' ἴτυν ῥέεν Ὠκεανὸς πλήθουσι ἐοικώς

Ν. 798. πεφύλαχο δὲ δουρὶ

τετράδ' ἀλευάσθαι φθίνοντός δ' ἰσταμένου τε

Π 120. Ἀλλὰ τὸν ἕβδομον ἦμαρ ἐπήλυθεν ἠδ' ὀγδοάτη

φοιβῇ, τότε δ' ἔπλεον καὶ μάλα δ' ἐκπρο

and in no case the nominative is so

declined by a partitive genitive.

Γ 584. τῶν ὅ γε πολλὸν ἐνέσσυτο - χεῖρες δ' ἀνδρομέοιο πολλῆ —

δαμείσ ἔστησαν ἐπεὶ πρὸ φόβηθεν

Besides the nominative is used Ν 462. 412.

(though here it is used by the neighborhood of

ἀνήρ in 411) and in Σ 211. Ξ 510. Ψ 60.

Epichoric the occurrence of the nominative after such

verbs as ἔοικε, ἔπεται &c. It would be natural that

these should be followed by the nominative. [illegible]

[illegible]

The Works and Days.

When it comes to the question of the combination of this substantive mind [illegible] with the article Hesiod shows a still greater advance not only in quantity — Iliad 10. Hesiod 10 — but also in usage. In the Iliad the article serves to mark a contrast generally between definite individuals ὁ νικήσας and ὁ νικηθείς of a definite pair, Γ 138. 255. Ψ 656. 663. [illegible] between two classes τά τ' ἐόντα τά τ' ἐσσόμενα Α 70. and has [illegible] Φ 262. φθάνει δέ τε καὶ τὸν ἄνευθε Ψ 320. καὶ τὸν προύχοντα δοκεύει Ι 320 ὅ τ' ἀεργὸς ἀνὴρ ὅ [illegible] Hesiod and [illegible] the [illegible] The [illegible] Ν 56. [illegible]

W 353. τὸν φιλέοντα φιλεῖν καὶ τῷ προσιόντι προσεῖναι
both in the Works and Days. another example
is found. T 793. but the text is uncertain.

In the case of the participle as a predicate
after copulative in the third person there are
instances in good writers (Plato 31 Thucyd 11)
what is more significant an increase in
the number of the cases employed In the Attic
only genitive participles generally present —
are found, in Hesiod there are six instances
of the present — only one of them from the Dramas
— and three of the aorist — ἀρπάσας — all
from the Works and Days. It fact that
this use exists in Homer Ψ 11. and in Pindar Pythian
X 219. is not represented in Hesiod is evident

Stylistic Effect.

This question has been treated in its general bearings in an article by Dr. Gildersleeve On the Stylistic Effect of the Greek Participle A.J.P IX. 137 ff. For Homer the question would be made more complicated by questions that would arise as to the state of the text, and as to the effect of the different natures of his writing. In spite of the fact that it gives us but a very rough approximation of the stylistic effect I append the following table. The most interesting thing is to notice the wide divergence between the different verbs in Iliad & Odyssey.

Iliad

Book.	No of lines.			No of part.			Part per 100 Lines.		
	nasr.	spread	total	nasr.	spread	total	nasr.	spread	total
A	238.	373	611	96	90	186.	40.3.	24.1.	30.4.
B	579.	278.	877.	129.	69.	198.	21.5.	24.8.	22.5
Γ	218.	243.	461.	78.	52.	130.	35.7.	21.3	28.1
Δ	302	242	544	133	54.	187.	44.+	22.3	34.3

Book.	no of lines			no of part.			part per 100 lines		
	narr.	speech	total	narr	speech	total	narr	speech	total
Ε	595	334.	909.	214.	84.	298	37.2.	25.1.	32.7
Ζ	207.	322	529.	83	75	158.	40.+	23.8.	29.8.
Η	439.	243	682.	72	41	133	38.4	16.8	27.6
Θ	297	268.	565	105	64.	169	35.3	23.5	29.9
Ι	126	587	713	45	139	184	35.7	23.6	25.8
Κ	287	292	579	105	64	169	36.5	21.9	29.1
Λ	547.	301	848.	214.	95	309	39.1	31.5	36.4.
Μ	349	122	471	137	25	162.	39.2	20.4.	34.3
Ν	583	254.	837	242	58.	300	41.5	22.8.	35.8
Ξ	274.	248.	522.	103	58	161	37.2.	23.3	30.8.
Ο	454.	292	746.	182	80	262	40.	27.3	35.1
Π	615	252	867	229	64.	293	37.2	25.4.	33.7
Ρ	493	268.	761	213	56.	269	43.2.	20.8.	35.3
Σ	351.	266	617	126	84	210	35.9	31.5	34.+
Τ	152	272	424.	65	71	136	42.7	26.1	32.3
Υ	274	229	503.	105	48	153	38.3	20.9	30.4
Φ	342	269	611	153	63	216	44.7	23.4	35.3.

Book	no of lines			no of part			part per 100 lines		
	narr.	speech	total	narr	speech	total	narr	speech	total
X	229	286	515	102	88	194	46.2	30.7	37.6
Ψ	544	353	897	197	90	287	36.2	25.4	31.9
L	350	454	804	134	107	241	38.2	23.5	29.9
tot.	8645	7048	15693	3286	1719	5005	37.3	24.3	31.8

Heinrich.

J.	988	34	1022	—	—	275	—	—	26.9
S.	407	73	480	171	25	196	42.4	34.2	40.8
W.	818	10	828	—	—	279			33.6
	2213	117	2330			750			32.1

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